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My Conception of a Quaker Pastor

ALEXANDER C. PURDY

Opportunity of Friends in the Near East

ELIHU GRANT

New York and California Yearly Meetings

World News and Discussion

The Monthly International Section

ON THE HORIZON OF THE CHRISTIAN CHURCH

THE WINONA LAKE BIBLE CONFERENCE

Dr. W. E. Biederwolf, Director of what is perhaps the world's largest Bible Conference, and his Committee, have prepared what they believe to be an unsurpassed program for the great Bible Conference which will be held for the thirty-third consecutive year at Winona Lake, Indiana. The exact date for this season is August 5 to 14 inclusive. It is expected that the attendance of last year will be surpassed this season. The recreational advantages of Winona Lake are too well known to need comment. Pure water from mineral springs, the lake itself, golf links, tennis and roque courts, etc., all combine to make a recreational retreat unexcelled, and these in the midst of the spiritual afmosphere of the place, makes Winona Lake one of the rarest spots in the entire world for a Bible Conference center. Some of the speakers are: Dr. Erskine Blackburn, of Scotland; Rev. J. Alfred Kaye, D.D., of London; Mrs. Maude Ballington Booth; Mable Uldine Utley; Dr. Clovis B. Chappell; Rev. Herbert W. Bieber, D.D.; Bishop F. D. Leete, D.D.; Rev. Lyman E. Davis, D.D.; Rev. John J. Heimenga, D.D.; Rev. W. L. Stidger, D. D.; Prof. Homer Rodeheaver; Rev. James F. Lambie; Max I. Reich, D.D.; Mrs. W. P. Larimer; Rev. Jacob Peltz, B.D. For particulars address Dr. Biederwolf, Winona Lake, Indiana.

EUROPEAN CHURCH LEADER HONORED

Dr. Adolf Keller, of Zurich, Switzerland, was the recipient of the honorary degree of Doctor of Divinity from Yale University at the Commencement exercises on June 22. It is unusual that a foreign clergyman should be honored in this way and attention is thus drawn to Dr. Keller's very unusual record of achievement. He has filled pastorates in Cairo, Geneva and Zurich with conspicuous success, and latterly has become prominent as one of the outstanding leaders of international and interdenominational movements on the Continent of Europe. He is the European Secretary of the Federal Council of the Churches, the General Secretary of the Central Bureau for Relief of the Churches of Europe, and the Secretary of the newly established International Institute of Social Research, which grew out of the Universal Christian Conference on Life and Work at Stockholm. Invaluable service as an interpreter of American religious life to the Churches of the Continent has been rendered by him and his book on American religious life, "Dynamis" has had an unusually wide reading on the Continent. He has recently contributed much to the creation of a better understanding of the European religious situation on the part of American church people by the publication, in collaboration with Dr. George Stewart of New York, of a book entitled "Protestant Europe. Its Crisis and Outlook." In him, European religious life has a real statesman. In every constructive religious movement, in every international and interdenominational religious gathering, in every piece of cooperative church work, in every relief movement since the war, Dr. Keller has taken a prominent, if not a leading, part. By birth, experience, personality and attainments, he is especially fitted for leadership in the religious world. As a Swiss, commanding the German, French, English and Italian languages fluently, he is in a unique position to deal with religious problems from an international viewpoint.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

Do You Know—

That sixty Friends are now on the Home and Foreign Mission Board staffs; that more than four hundred other Friends are assisting in the evangelization of their own people; that splendid records have been made during the past year on all Friends mission fields; and that more than fourteen hundred and fifty new members were added to our mission churches during the year?

These and many other interesting facts are to be found in the new Board Report.

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Free to pastors.

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FUTURE OF CHRISTIANITY IN CHINA

A symposium entitled "The Future of Christianity in China" is featured in the July number of the *International Review of Missions*. The writers of articles under this heading are Dr. Edward H. Hume, former president of Yale-in-China, Stewart Yui, and Dr. A. H. Bray. Mission work in Africa and India is considered in a series of unusually constructive articles among which are: "The Agreement Between India and South Africa," by C. F. Andrews: "The Relation of Missions to Native Society," by Dr. M. Schlunk; "The Tribal Initiation Ceremony of the Lokele," by W. Millman; "Methodists Look at Their Policies in India," by Dr. Ralph E. Diffendorfer; "The Bible in the Religious Education of Africa," by E. W. Thompson; "Surinam," by W. Burkhardt; "In the Nile Delta," by I. M. Scott Moncrieff. The Rev. Charles H. Fahs, director of the Missionary research Library, New York City, contributes an article on "Tendencies in Missionary Giving in the United States," which should be carefully studied by every missionary administrator whose duties bring him into contact with finances and the "home field." Likewise Dr. Diffendorfer's bold facing of the facts of missions in India deserves the earnest consideration of all who have to do with the shaping of either church or school policies—especially as they relate to plans and methods of co-operating with the developing Indian Christian church.

PROMOTING SUNDAY SCHOOLS IN AUSTRIA

The Austrian Sunday School Association is one of the newest national organizations on the Continent of Europe. Since 1925 Rev. G. Luntowski has been supported as a full time secretary by the World's Sunday School Association for the active promotion of Sunday-school work throughout the country. During the year 1926 he has organized 42 new Sunday-schools and has visited every Protestant parish holding conferences with the pastors and the adult leaders with the view of stimulating the Sunday-school method of teaching Christian truth. There is a total of 148 Sunday-schools in Austria with a membership approximating 16,000. An annual Convention is called for Salzerbad to be held in the month of June of this year. Rev. Luntowski is untiring in his efforts and is holding conferences in all parts of Austria with the view of training a Sunday-school leadership. The Sunday School Association publishes a paper for leaders and teachers with articles on Sunday-school work. This is a new adventure and is proving a great help to those who are responsible for promoting the Sunday-school.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Are We Guilty of Criminal Practice?

RATHER a startling query that, to be sure. It is directed toward our Yearly and subordinate meetings and has to do, not with any liability before the common courts of the land which they may have incurred, but with their standing in the Supreme Court of Heaven. We constitute a part of the Christian Church to which was given a definite commission some nineteen hundred years ago. Our body of the Society of Friends is seeking to fulfill its share of this commission through a program of united work, of a mission character largely. In the first place, the Yearly Meetings are severally asked to assume a definite part of the total amount urgently needed. Despite the fact that some are generous in their undertakings, the total amount assumed or undertaken by the Yearly Meetings falls short by several thousand dollars of what is required to insure good, faith-keeping work. Then the Yearly Meeting apportions out to its subordinate meetings the amount which it has assumed. Here again, it may easily happen that the total amount accepted by the local meetings is not equal to that accepted by the Yearly Meeting. As a result the united work breaks down at home and abroad.

In the face of this critical situation there is a degree of complacency in many of our meetings that is ill conceived and depressing. If they have accepted small allotments in comparison to what they might have assumed, what right have they to a feeling of contentment for having made their so-called apportionment? On the other hand, there are some meetings that have loyally assumed what is several times their share as judged by the common standard of giving. Sometimes they fail to reach their goal, though in their brave attempt they go far beyond those meetings which have accepted a small apportionment and paid it. Which meeting is justified in the Court of Heaven? Wherein does the "crime" lie? James Russell Lowell said, *"not failure, but low aim, is crime."* Would that we could burn this truth into the very consciousness of our meetings!

We are not encouraging unreasonably large undertakings on the part of our membership. It is good religion and good business to assume only such obligations as there is reasonable prospect of fulfilling. When it is considered, however, that the whole amount for the united work would be far over-paid by an average contribution per member of four pennies per week, we believe it will be conceded that we are well within the scope of our ability to pay. But obviously the majority of our meetings are not assuming their full share of even this minimum obligation, although many are happy in the thought of having done their accepted duty!

A few weeks ago we had something to say about the dead level on which we have too largely fallen in the church. Is there not a close relationship between the dead level and the low aim? We are not inappreciative of the growing spirit of unity and fellowship in the Five Years Meeting. There is undoubtedly a renewed search for reality in our religion—for a deeper consciousness of God and a close fellowship with his son, Jesus Christ. These fruits of the spirit will ripen more naturally and more rapidly as we connect up spiritual aspiration with the faithful performance of the definite Christian tasks committed to us.

A Yearly Meeting That Aims High

IT is always a pleasure to supplement the negative with the positive; to add commendation to admonition. The pleasure is now ours. After writing the foregoing editorial we journeyed to Providence, Rhode Island, to attend New England Yearly Meeting. Now to some, it might seem rather prosy to make the rounds of Yearly Meeting sessions, year after year, listening to the same epistles time after time and subjecting one's self to the routine business, world without end. But there are compensations that are more abounding. There is first the fellowship of friends, old and new. Second there is an unstilled sense of expectancy. No one has ever yet been able to chart with assurance the course a real Quaker meeting will take. There is always the possibility of a thrill just around the corner of a dull hour.

Such a thrill we had at Providence. The setting was not propitious for a thrill at all—at least not for this particular kind. For two or three years New England, with a membership of only about 3800, has been accepting a united budget apportionment of $13,000. For various reasons, however, it has been raising not much over half of the amount accepted. For the most part the membership is one of limited means, and there has been a lack of organized effort for reaching the goal projected. One might naturally have expected to find a spirit of despondency and defeatism. On the contrary, the Yearly Meeting rose to the situation and gave a thrilling demonstration of good faith and courageous venture. When the situation was presented, the audacious suggestion was made that, hereafter, the Yearly Meeting instruct its Treasurer to forward to Richmond each month one-twelfth of the amount accepted, and to borrow if necessary, instead of putting the burden of uncertainty and debt upon the Boards of the

Five Years Meeting. Hearty expressions of approval were heard all over the meeting and the suggestion was adopted. How natural it would have been then, in the face of a definite borrow-if-necessary obligation, to lower the allotment! But nothing of the kind was done. The allotment remains $13,000, in the face of the fact that less than $8,000 was contributed last year.

How heartening and inspiring is such action! If the Yearly Meetings that are to follow would only match it, our financial problem would be largely solved. Right here may we give credit to Iowa Yearly Meeting for having pointed the way. It was referred to on the floor of New England Yearly Meeting as an object lesson and gave incentive to New England Friends. What Yearly Meeting will next inscribe its name on the honor roll with a generous allotment definitely pledged on the monthly payment basis?

My Conception of a Quaker Pastor

BY ALEXANDER C. PURDY

THE wording of the subject suggested to me by the Editor of THE AMERICAN FRIEND is sufficient apology for the presence of the personal pronoun throughout this article. Perhaps it is just as well to acknowledge frankly the personal equation since it is apt to play a large role in any discussion of this subject.

The son of a Quaker pastor, I came to maturity in Friends meetings in New England and Iowa. My relations with that pastor have been the outstanding influence in my life. For years I was closely associated with the Young Friends Movement which from the first, due to the vigorous leadership of English and Philadelphia Young Friends, has been somewhat critical of the pastoral system. I resented much of the criticism because it did not tally with my own experience. Gradually however, I came to appreciate the more constructive message of Eastern and English Young Friends. This appreciation was deepened by visits among English Friends on three different occasions, by frequent and happy relations with Friends in and around Philadelphia during the last five years, and by continued study of the history and message of Quakerism. For the last seventeen years I have served as school and college minister at Moses Brown School and Earlham College. At present I am a teacher of homiletics and public worship in an interdenominational theological seminary. While my service as a school and college minister has not been that of a regular pastor in a meeting, it has involved the same problems in regard to the meeting for worship that the pastor faces. And, as I shall try to show, it is the relation that the pastor bears to the meeting for worship that is the crux of the discussion.

I have long felt that in the discussion of the pastoral system, a discussion often more productive of heat than light, much would be gained if certain general considerations could be accepted on all sides. Perhaps it is presumptuous to undertake a statement of these considerations but the writer is willing to attempt it.

1. There is general acceptance of the principle of a trained and paid leadership in the Society of Friends. In every Yearly Meeting there is such leadership in the form of secretaries serving the whole Yearly Meeting, secretaries serving particular meetings, or pastors. Yearly Meeting secretaries are, or ought to be, as deeply concerned with the spiritual welfare of the Society as are pastors. Yet no one speaks of "hireling" secretaries although the secretary is tempted to yield to a kind of professionalism that is almost, if not quite, as objectionable as pastoral professionalism.

2. Friends are reckoned as unique among Christian bodies because of their "testimonies" and because of their way of worship. The testimonies, as the more spectacular, probably loom larger in the eyes of the world than the manner of worship. Friends themselves have believed that the two are vitally interrelated and that both are the result as well as the cause of a first hand religious experience interpreted primarily in experimental and only secondarily in theological terms.

3. Friends of the pastoral meetings have put the Friendly emphasis upon the testimonies rather than upon the way of worship. Their way of worship has tended to approximate that of other Protestant bodies. It is by virtue of the testimonies that they deserve the name Friends, although some would acclaim as well a distinctively Quaker theology. The history of this emphasis is familiar to all who have made any study of Quakerism in America. The present situation is due, not to the efforts of any group of wilful men and women now living, but to a complex historical situation. Persons who will take the pains to study this history will be able to approach the discussion of the pastoral question not only without acrimony but also with positive sympathy with both the pastoral and the non-pastoral or free types of meetings.

4. The pastoral meetings, due to developments quite beyond the control of present-day pastors, face a somewhat different responsibility than do the meetings of the other type. The membership is composed largely of persons who have neither a background nor a personal experience of worship "after the manner of Friends." These meetings face a community responsibility—in many cases they are the only Christian church in the community—and cannot conceive their mission solely in terms of seekers whom the churches are failing to touch. Thus the Quaker pastor faces not a theory but a condition.

The above considerations have been set down not with a view to further controversy but because the writer believes that they must be borne in mind in any conception of a Quaker as distinct from a Methodist or Baptist pastor. In the light of them what is the function of a Quaker pastor?

He ought, I believe, to give himself with all his skill and consecration to the religious and social needs of the particular community which the meeting seeks to serve, stimulating and enlisting all the resources of the meeting in winning people to the Christian way of life, in educating them religiously and in setting them to work for the social and moral welfare of the community. As a Friend he will endeavor to imbue all these activities with the Friendly spirit that the meeting through such channels shall be able to give the Quaker testimonies to the world. This service is distinctively Quaker service only in so far as it is animated by such a spirit and embodies such testimonies. Many will feel that the methods of such a service will not differ from the methods used by pastors in other denominations. I believe that there is or should be an important difference. A recent writer on "Quakerism and 'Friends Service'" suggests that difference in these words: "A fundamental distinction between Quakerism and other forms of Christianity in my own experience is that Quakerism starts directly with the relationship between the human spirit and God, and other forms seem to premise a somewhat intermediate relation between men and the church. This does not mean that Quakerism is sheer individualism—for that fundamental experience of relationship with God is as likely to be the experience of a group as of a person. But it is *immediate*. And this experience has nothing to do with rite or form or membership in any organized group." The writer goes on to say that such an approach is in greater or less degree common to all true Christianity but seems to be especially characteristic

of Quakerism. This approach will, I believe, be the approach of a Quaker pastor. Though he avails himself of the latest methods of religious education and community service his objective is not the prosperity of the organization but the immediate relation of the individual to God. The genius of Quakerism is not outer organization but inner fellowship in the discovery of God. I hope the time will never come when the Society of Friends shall become statistically minded.

This attitude is the root also of the distinctively Quaker testimonies. The Quaker pastor will not be concerned to voice the testimonies for peace, for education, etc., because these testimonies have become the dogmas of his religious group but because they are the inevitable outgrowth of his basic conviction, i. e., that each soul regardless of race, color, nationality, social and economic status stands, potentially, in immediate relations with the living God.

It is because of this conviction also, that the Quaker pastor is temperamentally skeptical of overhead organization and of all quick and easy methods of propaganda and is as profoundly hopeful of the significance of all movements, however small, that have their genesis in inner experience and conviction. Quakerism throughout its history has been noted for its ability to find and grasp the small ends of big problems. In a day when mass movements in religion are discounted our experience ought to be valuable to the church at large.

I am convinced that the above-named characteristics of the Quaker pastor, though they may seem subtle, constitute a real difference between the work of the pastor in a Quaker meeting and in other denominations. But what of the relation of the pastor to the worship of the meeting?

The writer knows many pastors who share with him the conviction that Quakerism has a distinctive contribution to make not only in its testimonies but also in its way of worship. But they find it practically impossible to emphasize the Quaker type of worship. The meeting is made up, not of a small group of Friends with a long Quaker background but of a mixed group of persons from the community with little or no Quaker background and with no experience in worship "after the manner of Friends." His responsibility is to that group and not to some ideal group or even to a company of seekers who have come to Friends because of the failure of other churches to meet their religious needs. He faces not a theory but a condition. For this condition he is not personally responsible. Because of it, the meeting for worship approximates in form the services of other churches. Often it is frankly programmed and is only distinguishable from other church services by a somewhat more informal, and often less dignified procedure. May I repeat that this situation is the result of a genuine desire to meet the needs of the community, nor of a perverse intention of sloughing off Quakerism in fact while retaining it in name. What ought a Quaker pastor to do in the face of such a situation, which is perhaps the typical situation in the pastoral meeting?

I believe that most of the exhortations to the pastor to make the meeting for worship more Friendly have been wide of the mark because they have not reckoned with the actual and practical situation that he faces. It is comparatively easy to appreciate Friendly worship under the inspiring influence of a conference vesper service and to wish that our meetings at home might be like that. It is quite a different matter to introduce a meeting on the basis of silence to a community totally untrained and unprepared for it, as any pastor knows.

May I suggest that the pastor begin a thorough study of the psychology of worship, not with a view to going back to forms of worship that Quakerism, as he knows it, has discarded, but with a view to meeting the full religious needs of the community that he serves. Some of the most significant books in recent theological literature deal with worship and the background of worship, such as Otto's "The Idea of the Holy," Sperry's "Reality in Worship," Heiler's "The Spirit of Worship." He will find these books to be stiff reading, designed not to give immediate practical plans but to stimulate thought on the whole question. These writers are saying that worship is the unique function of the church. Their proposals will often cut straight across his Quaker viewpoint, moving in the direction of formalism and liturgy and obnoxious to his whole attitude. But let him persist in order to discover what they are driving at.

Let the Quaker pastor seek also to appraise current trends in religious practice. He will discover, for instance, that in denominations like the Congregational, that have been noted for their sermon-centered types of worship, there is a new interest in worship and a tendency toward its enrichment. He will discover that young people are apt to be lukewarm toward sermons; that they are studying in schools and colleges where the lecture method is yielding to the discussion method; that the sermon seems to them to belong to another order of life. He will even discover, if he seeks far enough, that in the theological seminaries designed to train ministers for the churches there is not the same emphasis upon the sermon as formerly. I am not passing judgment upon these trends but simply indicating the presence of them in the religious life of our time.

Let the pastor further ask himself whether the religious meetings now carried on under his leadership do actually meet the full religious needs of the community. Is there anything that corresponds to the communion service in other Protestant churches? Do our pastoral meetings simply criticize the outward observance of the Lord's Supper without offering an opportunity for its spiritual observance? The Catholic Church believes in "the real presence." So does the Society of Friends. Does the Friends meeting testify to that belief as convincingly as the Catholic mass? The meeting "after the manner of Friends" is a communion service. Are our pastoral meetings anything more than teaching meetings or revival meetings, or meetings in which social and ethical responsibilities are impressed? Is there a meeting for worship? The writer knows one Friends meeting, under pastoral leadership, which occasionally becomes a meeting "after the manner of Friends" on those Sundays when the majority of the Protestant churches celebrate communion. In this particular instance the change is not an abrupt one because of the freedom which is the characteristic of the meeting.

The writer believes that such a study as suggested will drive the pastor in one of two directions: either to become increasingly formal and liturgical or to find room for a type of meeting closely approximating the free, unprogrammed meeting which shall be a genuine meeting for worship. It seems to me that Quaker pastors and meetings in the next generation or two will have to choose between these directions. He hopes for the latter direction. This will not mean a slavish imitation of an older type of Friends meeting. It will be the result of experimentation. Nor will it mean that this type of meeting shall be the only type. There is room in any community for a variety of kinds of religious meetings. No one kind will serve all ends. The teaching meeting, the preaching meeting, the revival meeting all have their place. But as the communion service, in theory at least, is central in the spiritual life of other churches so this meeting for worship will be central in the program and life of a Quaker meeting.

If the pastor is to be alert to this need he ought to receive the most thorough and specialized training available. Theological training has worked out in the main to make Quaker pastors not more but less professional and not less but more Friendly. The adequately trained man in any profession, leans less upon the ritual of his calling than does the quack and is more capable of criticizing the aims and methods of his work. This ought to be and I believe is, in the main, true of Quaker pastors who have had opportunity for advanced education. However, "being trained at Oxford or Cambridge does not make a man a minister of Christ."

The writer has sought to view the work of the Quaker pastor sympathetically. If his suggestions seem vague it is because he has not the wisdom to make them more concrete. He believes that the pastor himself, stimulated by criticism from without, has the major responsibility in working out the future of the pastoral meetings.

Hartford, Conn.

Opportunity of Friends in the Near East

BY ELIHU GRANT

Given at the Annual Meeting of Friends at Ram Allah, Palestine, April 16, 1927

WE mean, of course, the opportunity for service and doubtless we can see many promising openings where help might enter. It will therefore appear paradoxical to say that our greatest opportunity is that of receiving and learning. The spirit that helps us to drop our fancied superiorities and, in genuine humility, to learn because we sympathise, is the best preparation for true usefulness. While it is more blessed to give than to receive, true culture enables one to receive graciously and helps one to refrain from trying to give what he does not possess. And when we give it should be as partners not as those who condescend or confer. We are not lords but brothers. There is flattery for the ego in acts of bestowal but no great good can be done in that way.

The West in the East has doubtless brought great benefits but it is well to confess how great mischiefs have been wrought. One of the needs here to-day is to restore the kilmeh franjiyyeh (the foreigner's word) in its old power of directness and truth. We are not despairing of the possibility of expressing Christianity here more and more truthfully, as a partial return on our indebtedness for those missionary services which took the gospel of Christ to Europe and the West but we know our frailties and we realize that we have this treasure in earthen vessels. And so I am going to depart from the usual program of Christian diagnosis and prescription and mention the opportunity of Friends in Syria and perhaps especially in Palestine, though there may be in what is said certain applications for other places.

Friends have a negative advantage at least in that they carry less ecclesiastical baggage than many Christians. Even so, Friends, themselves, have considerable and are, so far, unable to see over the barrier of self and convention. We might see over such a barrier better if we did not wear the colored glasses of traditions. We share this disability with other Westerners. There is something very beautiful in a tiny bit of the United States of Europe set down in the East. It helps to reproduce home conditions which are good for the missionary's children and often restful for the jaded tourist. But let us beware of allowing these blessings to become the lenses through which we view our new neighbors. There may be those in the Levant who have never arrived in the East because of such a determined continuity with the western mode.

Another peril which we seek to avoid and against which we ought to be unusually well furnished results from the stiffness of a credal point of view in religion. Formal religion has often been a beneficial discipline but it is usually hostile to the prophetic spirit. Having done the best we can to order and arrange all the service of religion we very naturally believe that we have worked along the best lines and expect Providence to heed our plans. In a current phrase we ask God to sign on the dotted line.

In our limited experience we are apt to think of something as proper to God and then act in the light of our conception. This is a fruitful way to progress if we continually break the forming mold of our ideas and give larger and larger scope to an increasing thought of God and truth. But let us remember that our thought scheme, our theology, is for our convenience, and merely a tool, not an objective fact about Him. A vivid instance of the wrong use of the human thought of God is given in the Biblical story of the good king Josiah and the prophetic reformers of his day. They were so good and so anxious to find and obey the law that they identified their plans with the mind of the Deity. We have their improved program for the nation's life in the book of Deuteronomy. The divinity in it seemed to them conclusive. Having perfected their beautiful ideal they thought of course that God would sign as a subscriber on the line provided. They thought they understood God and that they could predict just how matters would proceed. The country was cleaned up, the Holy City and temple were consecrated to the service of truth, a righteous king was on the throne and the best people were the king's counsellors. It looked like a closed compact between heaven and earth. The times seemed almost to say "If heaven but knows its opportunity now is the time for complete success." Then came the death of the good king and the collapse of the party of the righteous. It was a black hour for the nation. There seemed to be an utter misunderstanding between heaven and its supposed representatives on earth. The cynicism and failure of the succeeding administration only embittered the mood of a people without morale.

The same distressful question which must have vexed the good people in Josiah's age continues to haunt the religious consciousness. Why doesn't heaven know its friends and what look to us like opportunities? We wish to rest in truth and certainty. We should like to be able to define truth, to espouse it, and to enforce it. What we describe as love of peace may be the weary sighing of a tired spirit.

It is certainly true that a packed and clamped mind is almost sure to be wrong and mischievous because packing and clamping are mechanical processes and the mind is a spiritual and therefore a changing consciousness. A set mind, or emotion, is already dead and the fossil may resemble but can never function as a mind. He who cannot conceive progress and the flying goal is already stiffened and useless, a record of what has been rather than a possibility of what may be.

Now let us ask after the plainest path on which we may move forward and justify our existence by service. There is a work so peculiar to this region that I wonder it isn't grasped as our supreme opportunity and that is the *release of personality*. The role of this country in all history has been the production of great individuals. From the mythical Melchizedek to the miraculous Jesus, a wonderful line of heroic characters has appeared and has wrought mightily. God is so often represented in the Old Testament as reaching for the nation's personality and, gradually, religion, the relationship with God, challenges and calls into fuller being man's individuality and personality. Until the fullness of the kingdom of Christ it is man and woman that engage attention but the dream of the interpreters is for an ideal that shall transcend prejudice, race, and sex in one fine expression of personality. The progressive life leading to this goal causes a tumultuous experience. Misunderstandings, trouble, sword, and divisions ensue as Jesus said they would. He was the most revolutionary of any in the grand line.

The very story of the creation according to the Jehovist (Gen.2) culminates in persons. Throughout, the Bible record is one of shaping the character and personality of the nation and the individual. The impulse culminates in the purest type of the Messianic ideal. This Messianic ideal swallows up the tribal and national. Race, religion, even the incarnation itself are absorbed in the pure spiritual, personal idea of the Christ, as Paul said, that even if he had known Jesus Christ fleshwise he would not know Him thus any more. For Paul's thought, spirit is dominant and the triumphant contribution of the Christ is the eternal spirit realized here. The at-first surprising individualism and the democratic instinct of the prophetic times in Israel is of a piece with what has just been noted. This prevails in spite of

the absolutism in the social and economic life of the ancient East. "A man's a man" surprisingly early in this part of the world. Personality emerged most clearly in the times of Jeremiah and it had a strong religious as well as a moral quality. Public laws accentuated the fact.

It may have been for reasons such as these that Syria, including Palestine, was the most troublesome province in the Roman world. At any time there is apt to appear here and in the surrounding lands a prophet, a mahdi, leaders, heroes and the consciousness of messiahs, hidden imams and their kin. Mass production has not been the rule here but individual production has. The current of this flow of personalism in history has been choked at many points in time. God, who at sundry times and in divers manners sought through prophets and others (Heb. 1:1) to reach the deeper conscience, spoke in His Son. But much of so called Christianity has failed to stand the strain. So much of the cult has been the making peace with men, so much of it has been swamped in device that deltas have taken the place of the single clear channel. Even this is better than a complete blocking of progress.

Religion is a relationship that serves life but ecclesiasticism is a convention that cramps and destroys it in favor of its fossil record. Personality is the greatest triumph and prize of existence for us of the West. In the East, or in certain parts of it (India), a philosophy of a-personalism is known. We feel its charm but have on the whole refused it as our major motive. Buddha and Ghandi contradict it in its homeland. Jesus is the chief exponent to us of personalism and Semitic genius has generally been of the personal persuasion. The logic of personalism is terrifically difficult and that accounts for the turmoil of the West and of peoples who are influenced by personalism. It is not a geographical East and West of which we speak but a spiritual state.

Most people are candidates for individuality rather than actual individuals. The idea and experience of personality is the new wine that bursts old bottles always. It is the germ of the unique doctrine of Paul; it is spiritual Christianity. When understood it is as exciting as the doctrine of vitamins in modern science. Bulk and convention are its servants. Law is the record of its passing. As with Elijah in the cave it is the vision of the hinder part, the passing of the Lord of glory. It is often the unpronounceable because ineffable name; it is the mystery and potency, the secret of the universe at which we grasp. The apple, or food, of the forbidden tree of life; taboo and terrible, it is, yet the inevitable destiny of man, the creative principle, life itself in essence.

Instead of living perilously, vividly, adventurously we hug the coasts of the ordinary and weary ourselves and others with days of little meaning. We act perfunctorily, we slave mechanically. We divest ourselves instead of investing ourselves. We fail to distinguish between social and selfish. We put off the old man but do not put on the new. Thus it comes about that we are not free to serve. We are short on love, courage, faith, life itself. Hence the conventions which are the residual framework of experience. But of what value are they unless they are informed by vital personality ever threatening to burst them and to create anew?

The release of personality is the greatest occupation that can engage a human being. It is easier to help release the personal element in others; it is most difficult to release one's own individuality in a considerate way fully, freely, profitably. Here is the summons to all the genius and courage within you.

Down East and Way Points

A Yearly Meeting Pilgrimage

To the Haverford Intelligentsia it is doubtless inconceivable that Haverford could be a way point. To them it is an intellectual terminus. We will meet their point of view so far as to admit that it is at least a state of mind! In our case, however, it was a way point nevertheless, for we were on our way to New York and New England Yearly Meetings and "stopped off" at Haverford via Paoli. The pronoun used here is more than the customary editorial "we," including in this case our urbane colleague, Benjamin Willis Beede of Richmond and all points of the Quaker compass.

To be sure, there were sufficient attractions at this main line non-stop college community to make it rather impressive as a way point. In the first place there was in session the biennial Friends Summer School of Religious Education which, held alternately at Swarthmore and Haverford, presents a ten days' opportunity for the consideration of subjects very properly uppermost in Quaker minds. The schedule of lectures, discussion groups and study classes, if any, is not to be taken too seriously as ends in themselves, apparently offering rather a point of departure for digressions and excursions into inviting fields of Quaker concerns. Furthermore, the summer school furnished occasion and setting for the meeting of various groups for the consideration of Quaker problems and work. It was really these by-products which led to our stop-over.

A SCHOOL FOR QUAKER PROPHETS?

First among these was an educational conference which met on Monday afternoon, June 20, in the Haverford meeting-house for the purpose of considering the possibility of establishing what might be termed a school for Quaker prophets. Different developments led to the conference. As has been previously noted, the T. Wistar Brown Graduate School has been practically demobilized. In view of the fact that it is the young women students who have been eliminated, it might seem that the term were ill chosen, except for the fact that from the official exposition given, we were encouraged to believe that the female of the species was more terrible than the male. However, in justice to the former, it should be stated that the exposition was accepted with "reservations." In the second place, while Woolman School has been doing a worth while work in a restricted field, the management will probably not consider itself justified in continuing indefinitely on the present basis.

On this general background, quite a large number of those interested in Quaker education had been asked to come to consider the need of some thorough-going school for the proper education of our leaders in the fundamental principles and ideals of Quakerism as applied to modern world conditions. We can not here go into a discussion of the problem as variously presented and of the many factors involved in its solution. After some of the underlying principles of Quaker education for leadership were well set forth by Alexander C. Purdy, followed by Henry J. Cadbury, a general discussion followed. The sequel was the appointing of a continuation committee which met on the following evening for a further consideration of the problem, this committee to hold further meetings from time to time as the way seems to open. It is a most important subject and the extreme difficulties with which it is fraught should not deter those immediately interested from going into the question thoroughly and courageously.

The other attraction which drew us to Haverford was the meeting of the American Friends Service Committee

which was held in a shady nook of the Haverford campus on the afternoon of June 21. We should say right here that the enlivening influence on the Haverford campus during these days was the presence of a group of young people who were preparing to go on the summer peace caravans as explained in some detail in last week's issue of THE AMERICAN FRIEND. They were present at the Service Committee meeting and three representatives of the group, among whom were George Peacock of Earlham and Bruce Hadley of Penn, made very effective talks, presenting their purposes and ideals in setting forth on this unique adventure. As already explained, these young crusaders were spending a few days at Haverford receiving instruction, information and inspiration that would help them in presenting the message of peace to a misinformed and skeptical world. As we observed them in training, we recalled that just ten years ago exactly, we were on the Haverford campus observing the training of the first reconstruction unit that was sent to France for relief work, and now after a decade following the close of the war to end war, we were again training young Friends to go out to help convince the world that war is wrong and unnecessary. There was naturally less of the spectacular in the training of this group than of the former one, but we were impressed with the feeling that this work requires perhaps deeper devotion and a greater heroism than that which led our young people abroad. When down at Providence some days later we were discussing the situation with L. Ralston Thomas, Principal of Moses Brown School, who as "Brek" Thomas was very active as a member and as a leader of the Haverford unit ten years ago, and he very emphatically gave expression to this same feeling. All honor to our peace crusaders of the pioneer caravans of 1927.

Among the richest by-products of such a pilgrimage as ours is the widening and enrichment of one's acquaintance and friendships. This was outstandingly true of this down east sojourn. We had hardly registered before we were shaking hands with J. Nevin Sayre, one of the outstanding leaders of the present day in the cause of peace and freedom. A little later we met Ray Newton of whom we had been hearing as the new Secretary of the Peace Section of the Service Committee. They, together with Fred J. Libby, Wilbur K. Thomas and others, were giving themselves to the training of the caravaneers.

It was a good day's journey from Haverford of the Keystone State to Glens Falls of the Empire State, with changes at Philadelphia, New York, Albany and Saratoga. We were impressed that the character of modern travel, especially through metropolitan districts, was well illustrated by the fact that we entered New York through a tunnel, took a subway from the Pennsylvania station to Times Square, shuttled across the city through another subway to the Grand Central Station from which we left Gotham without ever having been above ground. We never fail to be interested by the thronging multitudes that swarm the subterranean city and traffic channels like the myriad ants in an ant hill. The marvel of transportation that is carried on beneath the ground is hardly less striking than that which now is beginning to cloud the trackless sky above.

NOT ON THE BASIS OF SILENCE!

We had hardly ensconced ourselves on the crack New York Central train when we discovered some Friendly fellow passengers aboard in the persons of Arlando Marine and Jennie Callister, active members of the Brooklyn meeting. To those who know our Friends, it need hardly be said that there was not a lonesome moment that afternoon and that the meeting which we enjoyed was not altogether "after the manner of Friends!" Jennie Callister—may her tribe increase—is instant in season and out in her interest in the work of the Society of Friends and is one of our faithful cooperators in New York Yearly Meeting, being linked up very closely with both the Foreign and Home Mission Boards. After we had threshed over the State of Society, Arlando Marine, dean of the building stone dealers in New York City, took us on an interesting sojourn of the famous stone quarries of the world, beginning with our own New Bedford district in Indiana and taking us as far as Carrara, Italy.

Meanwhile, we were riding up the Hudson, past the Palisades, Bear Mountain, West Point and on to the state lair of the great Tammany Chieftain at Albany. Other Friendly wayfarers joined us in the persons of Alfred Busselle, Treasurer of the Yearly Meeting, and his charming young daughter, Ann. Still another was discovered when we changed at Saratoga in the person of Richard F. Carr of Chappaqua. These happy associations en route reminded us pleasantly of how nine years ago when we were on the way to attend Yearly Meeting at Glens Falls we fell in with Yearly Meeting Friends, including Emmet W. Gulley, now the Yearly Meeting Field Secretary, and his wife and the venerable Elmer D. Gildersleeve of Poughkeepsie. Speaking of Saratoga, the name always suggests to us at least three things: the ill-fated General Burgoyne and the half-wit colonial boy who had been captured by the British and who pointed to the leaves on the trees as indicative of the number of the revolutionary forces opposing him; of "Samantha Allen" and of a race track. While most of the "glories" of Saratoga have departed, it still seems to hold its own as a town of some distinction.

BACKGROUND AND SETTING

Glens Falls impressed us more than ever as a distinctly attractive little city. It is featured especially by the towering elms which line the streets and over-arching which, make the latter appear as the naves of a great cathedral. In addition to its natural beauty, Glens Falls has considerable distinction as a literary shrine, particularly as it forms the background of much of that thrilling classic of Cooper's, "The Last of the Mohicans." Right below the big bridge spanning the Hudson, which connects Glens Falls and South Glens Falls, near the center of the river, is Cooper's Cave which of course we had to explore. The whole district from Glens Falls north, past Lake George and Lake Champlain to Montreal, is replete with historic interest as well as with scenic beauty. It was our misfortune not to be able to stay over and take the Lake George excursion on the Yearly Meeting half holiday, but between sessions on the previous day, Alex Purdy, Cecil Pearson and the two Hoosiers drove up to the lake where we supplemented the attractiveness of the landscape with an appropriate trout dinner.

But it is time to go to meeting. Our correspondent, Eleanor W. Taber, has so graphically portrayed the spirit of the Yearly Meeting that little need be added; suffice it to say that we were much interested in the experiment of a discussion Yearly Meeting, especially so since the sessions of the Five Years Meeting are being planned on a similar basis. It appealed to us that the experiment was quite successful and can be made still more so on the basis of this year's experience.

It was our first session of New York Yearly Meeting not presided over by James Wood as Clerk. However, with the promotion of his son Hollingsworth to that post of responsibility, we found that the transition was as little to be noticed as could be expected; particularly so since Hollingsworth wields the same facile and felicitous pen in the framing of minutes.

Despite the change noted in time and place, we were struck by the large number of representatives who were present; also by the good attendance from distant points, especially from western New York by those not officially designated. It is a good evidence of the vitality of interest that is still maintained. Moreover, the attendance was well distributed according to age. There was an encouragingly large number of the real young people, of the group approaching middle age, of the maturer adults and there were enough of the real elders to give the feeling of continuity. The nestor of the sessions was our Friend, Seneca Stevens, who is in his ninety-second year. The keenness of his interest is unabated, and standing as tall, stalwart and straight as the Indians whose tribal name he bears, he is a striking figure. In speaking to him of how he maintains his unbent height, we got a reply that appealed to us as significant. "When one begins to double over," he said, "he is gone. Accordingly, whenever I feel disposed to slump, I straighten up and square my shoulders." What a fine philosophy of life in those few words!

We were naturally very much pleased to

(Continued on page 479)

WORLD NEWS AND DISCUSSION

The Monthly International Section of The American Friend

All communications regarding this Section having to do with contributions, and literature for review, should be addressed to John O'H. Harte, Modoc Point, Oregon.

THE THREE POWER NAVAL CONFERENCE

BY JOHN O'H. HARTE

I.

PUBLIC SENTIMENT AND DISARMAMENT

NAPOLEON has said: "Imagination rules the world." It does; it makes or destroys the individual; it makes or destroys a nation, and without imagination a cause cannot exist. What, then, is the public imagination towards disarmament?

It is possible that by the time this article appears in print the Tripartite Naval Conference at Geneva will be an event of the past; but, on the other hand, it is also possible that it may yet be in session. The purpose of this article is not to discuss the respective strength of the different navies, (that is done in the second section of this article), but rather to dwell on the problem of naval disarmament and public sentiment in its relation thereto.

In 1921 when the nations of the world were groaning under the burden of the European war, and when a fight for mere economic existence was the first thought in all minds, was summoned the Washington Naval Conference by President Harding. His note to the nations reflected those thoughts and experiences: "Productive labor is staggering under an economic burden too heavy to be borne unless the present vast public expenditures are greatly reduced... The enormous disbursements in the rivalries of armaments manifestly constitute the greater part of the encumbrance upon enterprise and national prosperity."

The Washington Naval Conference pointed the way toward general world disarmament, if some nation would take the initiative. At the conclusion of the Washington Conference it was felt that this had, in some measure, been achieved, and the spirit of accord was so universal that Senator Schanzer, the Italian delegate, was moved to say: "I think that the fact of a naval agreement which has been reached in respect to capital ships and the public opinion that has so manifestly supported it throughout the world will make it very difficult for any Powers to engage in very serious competition in the production of the craft which unfortunately are not covered by the terms of this Naval Treaty."

A little more than five years later public sentiment has so much changed that President Coolidge, in his message of February 10, 1927, to Congress, states: "The desirability of such an agreement (an agreement to limit craft not included in the Washington Treaty) has been apparent, since it was only to be expected that the spirit of competition, stifled as regards capital ships, and aircraft carriers, by the Washington Treaty, would, sooner or later, show itself with regard to the other vessels not limited under the Treaty. Actually, I do not believe that competitive building of these classes has begun. Nevertheless, far-reaching building programs have been laid down by certain Powers, and there has appeared in our own country, as well as abroad, a sentiment urging naval construction on the ground that such construction is taking place elsewhere. In such sentiment lies the germ of renewed naval competition." It would be superfluous to comment at length on this speech. President Coolidge has not here expressed an opinion; rather, his words are an expression of the state of affairs to-day. The Washington Treaty hope of general disarmament is stifled for the present, if not killed altogether.

What is this sentiment in the United States that is in favor of naval construction? Is there really such a sentiment? Where can we find that sentiment in expression?

The *American Review of Reviews* may, I think, be said to be truly representative of a large section of the American people, and its views must, therefore, reflect their opinions. Frank H. Simonds, writing in the June number, under "Naval Limitations," says: "With respect of this Geneva Conference, therefore, I venture to give my readers this word of sober caution. We are not here faced by the problem of a competition of armaments. We are not confronted by three nations mutually distrustful. The issues of peace and war are not involved, nor are those of militarism and navalism. What we have to consider is the sincere effort of three great naval powers, confronted with totally different problems of self-defense, to arrive at some program of limitation that will at one time reconcile their legitimate needs with their common desire to avoid any form of competition."

Let us turn to another American journal, also representative of a large section of public opinion. *World's Work,* in the June number says, in an editorial: "...a note of caution may not be without its value. Limitation of armament is an end greatly to be desired, but unless it is mutual, it is apt to result later in disillusionment, which will set back the cause of peace more than limitation can advance it...It is quite to be expected that the Japanese and British naval authorities will attempt to work together to secure an agreement which will serve as a sop to American demands for armament limitation and still improve their respective naval positions. America must needs be on guard lest at the coming conference she sacrifice the substance of naval power to the shadow of nominal parity. National defense is more vital than either perfervid economy or the political appeal of an empty peace gesture."

President Coolidge declared: "The support of all measures looking to the preservation of the peace of the world has been long established as a fundamental policy of this Government," and although our Government has now seen fit to summon the Naval Conference, our leading newspapers and journals are cynical of its success, and *World's Work* has seen fit to ascribe to Japan and Great Britain sinister motives that are entirely without foundation. Geneva may fail; but it may succeed. Our American representative had the diplomatic good taste to open the Conference with the "friendly warning" that if there was not an agreement between the Powers, America would enter naval competition in earnest.

What is behind this big navy sentiment that has captured our leading writers and editors, and that is capturing the public imagination? Turning again to the vehicle of public expression, the printed word, we find *Current History, World's Work,* and other journals publishing articles by Thomas H. Butler, Chairman of the Committee on Naval Affairs of the United States House of Representatives, under such titles as: "America Misled by Five-Power Treaty," and Frederick Palmer, in the June *World's Work* writing on "Our Navy as a Billion-Dollar Corporation." These gentlemen, and all others, are fully entitled to present their views on the naval situation, but until internationalists, who believe primarily in the co-operation of the nations, can present their arguments in as interesting and convincing a manner as these writers, public sentiment

will continue, and increasingly favor a bigger and better navy for this country.

This section has been introduced largely to meet this challenge of "defense" publicity, and to show that naval armaments are not necessary for America to retain its respect in the world.

II.

COMPARISON OF THE THREE NAVIES

At the Washington Conference of 1921 it was agreed that the United States and Great Britain should limit their capital ships to 500,000 tons each, and Japan to 300,000 tons. This agreement has been observed by all signatories of the Treaty, including France and Italy, which are not represented at the Geneva Conference. On October 1, 1926, the United States had 18 battleships of the 1st line, with tonnage 525,850; Great Britain had 18 ships of the 1st line, tonnage 457,750, and, in addition, 4 battle-cruisers of the 1st line, with tonnage 122,700. Japan had 6 battleships of the 1st line, tonnage 191,320, and 4 battle-cruisers, tonnage 110,000. This meant that Great Britain had 22 capital ships with tonnage 580,450, against tonnage of 525,850 for the U. S. This difference in tonnage between the two equal nations is accounted for by difference in speed, age, gun caliber, etc. Thus, all battleships of Great Britain, and all battle-cruisers, were completed prior to 1918, while of the 18 belonging to the U. S. 7 were completed between 1918 and 1923. Japan maintains the 5-5-3 ratio with total tonnage of 301,320 for 10 capital ships.

The Treaty limited the aircraft carrier class for U. S. and Great Britain to 135,000 tons each, and for Japan 81,000 tons. Great Britain has built, or building, 6 of these ships, with total tonnage of 104,490. The United States has only 3 with total tonnage, 78,700. Japan has built, or building, 3 ships with total tonnage 63,300. The United States, however, carries 3 airplanes (one in reserve) on all American cruisers and battleships, which make a total of 84 airplanes. The *Vindictive*, of Great Britain, is the only British battleship that carries airplanes, and she carries 6.

Great Britain credits the U. S. with 32 light cruisers. The U. S. government does not concede more than 10, and, on examination, it is found that 11 were completed before 1907, and 3 prior to 1900. If we take into consideration the fact that naval authorities of both nations are more or less agreed that the useful life of a cruiser does not exceed 15 to 20 years, it will be found that the United States is justified in the figure of 10.

The United States has, therefore, 10 cruisers built, with tonnage 75,000. Great Britain has 40 cruisers built, tonnage 194,290; and Japan 19 cruisers, tonnage 102,005. The U. S. has 2 building, tonnage 20,000; Great Britain 11 building, tonnage 110,000; Japan 6 building, tonnage 54,200. Taking into consideration all ships built, building, authorized and appropriated, authorized but not appropriated, and projected, we find the U. S. with 18 light cruisers, tonnage 155,000; Great Britain with 63, tonnage 404,290, and Japan 29, tonnage 196,205.

In the destroyer class the U. S. has either built, building, authorized and appropriated, authorized, but not appropriated, and projected, 124 vessels. Great Britain 216, and Japan 111. Actually the U. S. has 276 built, with tonnage 329,153, but 164 of these ships are not in commission. These 164 ships are not included in the comparative figures. Great Britain has actually built 187, tonnage 225,885, and Japan 78, tonnage 85,650.

In the submarine class the U. S. has 56 1st line actually built, tonnage 53,497; Great Britain 35, tonnage 36,500; Japan 49, tonnage 44,944. The U. S. is building 3, tonnage 8,670; Great Britain 4, tonnage 4,945; Japan 10, tonnage 11,663. Taking into consideration second line submarines the U. S. has a total of 128; Great Britain 88, and Japan 82.

From the above figures it will be apparent that we are equal with Great Britain in capital ships and aircraft carriers according to the Washington Treaty, but actually we are inferior in aircraft carriers. This is more than balanced by the large number of airplanes that are carried on our ships.

In light cruisers, the much discussed class, Great Britain is far ahead of us, with 63 ships against our 18, but in submarines we number 128 against their 88. In destroyers, which, in some cases, may be classed as light cruisers, we have 288, of which 164 are not in commission, and England has 216. The British cruisers average considerably less than 5,000 tons a ship, whereas the American cruisers are all 7,500 ships. All 10 American ships have a speed of 33.7 knots, against the average British speed of 29.33 knots.

Great Britain is eager for the abolition of the submarine, with the German submarine warfare still fresh in her memory, but with France having constructed, or under construction, 24,871 tons this year, and with Italy with 12,345 tons also this year, it does not appear that this will be successful until these two countries join in a general naval disarmament conference. As Great Britain has a large maritime trade she cannot reduce her cruiser fleet, or destroyer fleet, unless France and Italy reduce their submarine class, and this they are apparently unwilling to do.

We therefore arrive at a vicious circle; France and Italy afraid of England's domination of the seas in Europe, and Great Britain now afraid of France and Italy with their submarine building program. At the root of the circle is distrust, which is also at the base of all disarmament proposal rejections. Until a new spirit has been created amongst the people the distrust will remain. Partial disarmament points the way towards peace, but in war, with our present high production, this present reduction can be replaced rapidly. It is not in material disarmament that true disarmament lies; it is in the disarmament of the spirit.

WHAT TACOMA IS DOING FOR WORLD PEACE

BY ROBERT B. SHAW
President Tacoma Council for World Friendship

We cannot go forward in our work for World Peace without ideals, but unless these ideals are properly harnessed they are of little value. The writer of this article, at our suggestion, is here presenting to Friends the practical side of organizing a peace organization for local work.—J. O'H. H.

THE Tacoma Council for World Friendship is an outgrowth of a smaller group that met regularly in the early part of 1926 for discussion of the questions that related directly to war and militarism. This group aimed to have presented both sides of the problems it studied—one meeting was given over to a nationally known peace leader, the next to a brigadier general; one to a labor leader, the next to a manufacturers' association secretary, and so on. It was felt that in this way the fundamentals of the problems studied would be brought out.

Valuable as this was, however, there was a feeling on the part of some that action as well as discussion was needed—indeed that without it, discussion was largely academic. Following a number of addresses on various aspects of the peace problem by a representative of the National Council for Prevention of War, in the summer of 1926, the Tacoma Council was organized.

As first adopted, the objects of the organization were very definite, declaring in favor of the World Court, disarmament conferences, and their like. It was soon found that many people of goodwill were unwilling to subscribe to these objects, because they did not necessarily approve of these methods of securing peace though very much desiring it. Consequently the objects of the Tacoma Council were changed, and are now as follows: 1. To seek facts in all fields which influence international relationships. 2. To make this information available through public meetings and the press. 3. To work intelligently for world peace in every way possible. No objection was made to these objects and none really could be made by anyone desiring to secure a better international order. They are all-inclusive, and

do not commit the members to any particular machinery for peace. Thus all people of goodwill may conscientiously become members.

The original intent of the charter members of the Tacoma Council was that it should be supported by voluntary contributions from its members, any person becoming a member upon subscribing to the above objects. With membership upon this basis the number was brought up to about two hundred in a few months time. Then an attempt was made to secure their contributions, but in spite of letters, telephoning, and personal calls by members of the Executive Committee, very little money was raised. Indeed, contrariwise, so much effort was being expended on raising money to do something, that there was little left for the actual doing of the peace work!

Once more, therefore, a change to meet the situation was demanded and made, the result being that various classes of membership were established. These ranged from one dollar as a minimum to as high as one hundred dollars, and doubtless more would not have been refused. This scale of membership was established in order that no one would be excluded from membership and that interest in, and ability to pay for peace, might be taken into account. It was felt that practically anyone at all interested in peace would give at least one dollar.

Contrary to expectations, the result of this change was an increase in membership, or, more correctly, in *active* membership. All the original members who did not take out some class of membership and pay for it after reasonable notice of the change were dropped from the membership roll. With this weeding out of the inactive members, of which it was discovered about seventy-five per cent of the members were composed, there was left a smaller group, but one upon which a good deal more dependence could be placed. There was more public respect for the Tacoma Council because it had become something more than a loosely organized group, and, in general, it was found that a more earnest membership was obtained through requiring at least one dollar in dues a year.

So far this article has been concerned with the problems in organization that were presented to the local group. In some ways, of course, organization has been our largest problem this first year, but we have by no means neglected actual work for a friendlier world. Two examples of this will tend to show the desirability of having a community organized for peace work. The unfriendly character of the United States Government toward Mexico and Nicaragua during the earlier part of this year called forth a very vigorous protest from all parts of the country, and in this the Tacoma Council for World Friendship had an active part. Being an organization, publicity was given by the press to the texts of our various telegrams and letters, which called forth considerable approbation from all parts of the city. In other words, sentiment on the matter had only needed some focal point. This was provided by the Tacoma Council.

The same point is illustrated by the expression of feeling our American policy in China brought forth. A petition calling for goodwill and not armed force in China, was drawn up by the Council and circulated in the churches of the city for signatures. In two weeks over 1300 names had been secured. Plenty of opinion regarding the gunboat policy existed here—all that it needed was the organization which the Tacoma Council was able to provide.

So it seems that there can be little question, not only as to the desirability, but also to the necessity of these small local peace organizations. We need the national ones, too—we need both. After all, world friendship begins at home in solving the economic, racial and religious conflicts in existence there. To bring a friendlier and more tolerant spirit into each and every community—this is the logical point of incidence for the effort of people of Goodwill, and they multiply their influence when united.

WORLD EVENTS OF THE PAST MONTH

AN INTERPRETATION

THE world has passed through an eventful month, when, upon one occasion at least the whole fabric of goodwill and cooperation appeared as if it were to be shattered by war.

Italy and Jugo-Slavia have not been on friendly relations for some time, and the breach between the two former allies of the European war was further widened when Italy concluded with Albania the Treaty of Tirana, a treaty that has created a virtual Italian protectorate of that country by Italy. It is well known that Mussolini is endeavoring to extend Italian influence to both sides of the Adriatic Sea, and this Jugo-Slavia resents. She feels that Italian penetration in the Balkans will not be to her advantage, and may be decidedly to her hurt.

Accordingly, when Albania arrested the Jugo-Slavia dragoman, at Tirana, the Jugo-Slavian minister promptly withdrew from Albania, and, at a later date, the Albanian minister was ordered home from Belgrade. With the cessation of diplomatic representation, things looked as if the Balkans was to become the seat of another European war. Fortunately, the League of Nations saw fit to have sent a note of representation to each of the two countries, and the immediate danger of conflict appears to have passed. However, if Italy persists in her policy of Mediterranean expansion, we may expect to see a continuance of such incidents, and those not alone confined to the Balkan countries.

RUSSIA AND TERRORISM:

Russia, has, during the past month, experienced a series of unpleasant rebuffs. Her representatives were requested to leave England, and also Canada. Germany and France are taking stern measures for the suppression of radical Communist activities. The Northern Chinese Government has expelled the Soviet representatives, and in Shanghai the Soviet headquarters have been raided. Both the Communist and the Nationalist commanders have requested the Russian advisers to leave the country, having in mind, more particularly, Michael Borodin. This rising tide of anti-Sovietism reached a tragic climax when M. Voikoff, the Soviet minister to Poland, was assassinated by a young student at the Warsaw central railway station.

Polish and Soviet relations had been improving of recent months prior to this murder, and there had been talk that both countries would conclude a treaty. Therefore, President Moscicki, and foreign minister Zaleski, of Poland, when the news of the tragedy reached them, did not hesitate to telegraph the Soviet government assuring it of the Polish Government's innocence of the matter. This murder, contrary to general expectations, has not injured Russo-Polish relations to any marked degree.

However, terrorism became rampant in the Soviet for several days after this outrage, and the Soviet government, as a reprisal against this terrorism, and also as a warning against any serious attempt to overthrow the government, executed 20 persons. At this very brutal reprisal the European nations sent a protest to the Soviet government, informing that government that other nations could not cooperate with Russia so long as such methods were employed by the Soviet. We do not deny that the Russian government is existing under adverse conditions, and we do not deny either that this government has done splendid work in the reconstruction of the country from the effects of the European war, in the first place, and then from the revolution, and the White army. But we cannot countenance the continuation of these extremist methods, which are never successful, and which are bound to do far more harm in the international relations of Russia, as well as in her internal affairs.

ACTIVITIES IN CHINA:

China has also seen an eventful month. At one time it seemed that the northern and southern armies were going to combine

against the small Communist government at Hankow. Since the southern armies are seemingly more nearly in harmony with one another's ideals and thoughts than either are with the northern army's, the breakdown of negotiations between Chiang Kai-shek (the southern Nationalist commander), and General Chang Tso-lin (the northern commander) was not altogether unexpected.

The alliance of General Feng Yu-hsiang with General Chiang Kai-shek, later in the month, was, perhaps, the most welcome news from China for the month. When the Kuomingtang party split, and two separate governments were established (one at Hankow, and the other at Nanking) it was felt that the cause of Nationalism was given a blow that, if not fatal, would, at least, do much to hinder the southern cause. It was felt, also, that two separate armies, under disunited commanders, would make little headway against the northern forces, which are now under the leadership of one man—General Chiang Tso-lin. The southern cause, and the southern armies, have made rapid progress under General Chiang Kai-shek, and when this general formed his own government (Nationalist) at Nanking, the Hankow Communist government endeavored to secure also a competent general to lead their forces. They were successful, and General Feng Yu-hsiang, who has been reorganizing all Spring, took the field as their commander. Feng has been under continual Soviet influence, and has been provided with Russian arms and ammunition, and it was a surprise to most people when Feng, after short negotiations with Chiang Kai-shek, agreed to cooperate with the Nationalist general, and to turn against the extremist Communists to be found at Hankow. With this important alliance the speedy fall of Pekin may be expected, and the retreat of Chang Tso-lin to his northern Manchurian province. After that it will be interesting to see if the south can be ruled by democratic government, and whether the two great generals are really great enough to regulate themselves to their proper positions, as being servants of the governments instead of masters.

FRANCO-AMERICAN RELATIONS:

The successful completion of the two trans-Atlantic flights was seized upon in some American quarters as evidence of the fact that Europe is now within striking-distance by air, and that we must accordingly multiply our air defences, and especially multiply our air force. While such is undoubtedly the case, it should be remembered that these flights also mean greater cooperation between the nations on the east and west of the Atlantic. This very nearness can lead to a greater understanding of one another than in the past, and may lead to friendship, as has been demonstrated by Lindbergh's flight to Paris, and Chamberlin's and Levine's to Germany. Indeed, Franco-American relations are, at this time, on a more friendly basis than they have been for many months, and there is under consideration a treaty between the two republics, which, if signed, will make war impossible between the two peoples.

The Geneva Three Power Naval Conference is, at this writing, in session, and is receiving the attention of the nations of the world. This problem has been treated elsewhere in the section.

Review and Comment

Books mentioned may be obtained through the Friends Book and Supply House, Richmond, Indiana.

Almost anything about China is interesting these days, and for a reviewer of literature on that country, the problem is to mention those books, or booklets, that are of outstanding interest. We believe we have had the good fortune to receive from the China Society of America just such a booklet. Although consisting but of 19 pages, in it are to be found facts that are, in the ordinary course of events, only to be obtained after much reading and careful study.

It is enlightening, for instance, to read that: China is not over-populated, six-sevenths of China's population being concentrated in one-third of its territory, which is due mainly to lack of railways. The Yangtze delta, equal in area to the state of Illinois, has a population of 40,000,000, or 800 to the square mile. China's coal output in 1925 was about 25,000,000 tons, and coal deposits are to be found in every province in China. The country is also rich in tin and antimony, supplying 75% of the world's antimony consumption. After Chinese, the English language is the most popular in the whole of China.

Chinese foreign trade has increased from Tls. 158,000,000 in 1880, to Tls. 844,000,000 in 1910, and Tls, 1,700,000,000 in 1925. Without taking into consideration the rate of exchange, it will be apparent from the figures alone that the increase is enormous. Such are a few of the many interesting facts that are presented in "Salient Facts About China," which has been compiled by the Hon. Julian Arnold, U. S. Commercial Attache at Pekin, and an American representative that has held his present position for twelve years, and who has had over twenty years of experience of Chinese conditions.

In this column we also take the opportunity of acknowledging receipt of an interesting and informative booklet from the National Council for Prevention of War, entitled: "The United States Navy Since the Washington Conference." To this booklet we are indebted for many of the facts and figures that are mentioned in "The Three Power Naval Conference," an article published in this section. We have gone to particular pains to verify the figures published in this booklet and have found them in all cases to be correct. This is a booklet that should be in the hands of all who are interested in naval disarmament these days, and who is not? It may be obtained from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., for the price of 5 cents per copy, postpaid, or $3.00 per 100.

PEACE PAMPHLETS

We acknowledge receipt of the following, also from the Council, above address:

"Organizations in the United States that Promote Better International Understanding and World Peace." 15 cents.

"Geography and the Higher Citizenship," by J. Russell Smith, Ph.D., Professor of Economic Geography, Columbia University. 5 cents.

"What Price Peace," a theory of world peace, by Frederick J. Libby, with three maps. 10 cents.

"Progress of the Centuries Toward World Organization," by Florence Brewer Boeckel. 5 cents.

"The Effort of the United States to Bring About World Peace," by Florence Brewer Boeckel. 5 cents.

"Disarmament and World Peace," by Rev. S. Parkes Cadman, DD., LL.D. 5 cents.

June number *News Bulletin,* contains an interesting article by Frederick J. Libby on the naval conference, under: "What Do You Know About Our Navy?"

From the China Society of America, Inc., (Donald M. Brodie, Sec'y) 19 West 44th Street, New York City:

China is the official publication of the Society and is published quarterly. "The Food Problem of China," by W. H. Mallory, Executive Secretary of the China International Famine Relief Commission, is the name of an interesting article in the January number, and the April number deals with The Chinese Renaissance, having particular reference to Dr. Hu Shih, who has been the leader of this movement for the past ten years.

"Salient Facts About China"—reviewed above.

"The Situation in China"—by Stanley K. Hornbeck.

AMERICAN FRIENDS SERVICE COMMITTEE

Statement of contributions received during June, 1927.

FIVE YEARS MEETINGS:		
Baltimore Y. M.	$ 5.00	
California Y. M.	2.00	
Indiana Y. M.	94.50	
Iowa Y. M.	7.35	
North Carolina Y. M.	135.64	
New England Y. M.	237.75	
New York Y. M.	65.60	
Oregon Y. M.	8.00	
Western Y. M.	163.00	
		$ 718.84
PHILADELPHIA Y. M. (Arch Street)		1785.00
PHILADELPHIA Y. M. (Race Street)		2814.34
OTHER MEETINGS		650.03
Non-Friends		1418.55
Money in transit		130.35
Grand total		$7517.11

Glens Falls Entertains New York Yearly Meeting

New York Yearly Meeting was different this year. Different, and better than usual, most people said. The pessimists had prophesied that meeting a month later than usual, and in the northern part of the state at Glens Falls the attendance would be small. And the pessimists proved to be entirely wrong. Almost all the regular attenders came, and many young people who could not attend at the earlier date because of school or college. And the young people were not only present at the sessions but they took part in the business. To be sure, at first the gray headed Friends were so busy inviting the young Friends to speak that they gave them no opportunity to do so, but soon both groups became less self-conscious.

Then, many people must have been praying for this Yearly Meeting for the sessions were just permeated through and through with a spirit of worship. At each session it was hard to turn from the opening period of worship to take up the business of the day. Our visiting Friends helped in this attitude of worship, Henry Mosher Vore, of Iowa, Susan Sisson Jones and Rachel Mostrom of New England, Walter C. Woodward and B. Willis Beede of Indiana, as well as our no less welcome visitors without minutes, Alexander C. Purdy and Thomas Q. Harrison. But the Meeting did not depend on visitors, everyone was worshipping, and many took a vocal part.

The Committee on arrangements had put much thought on the program, revising the order of business so that a minimum of time was spent on routine business and a maximum allowed for discussion of helpful questions. In fact the printed program looked like an addition to the Queries. Thus the schedule for one session was:

"Summary of Yearly Meeting Reports.
Theme for discussion, 'Quakerism in Action at Home and Abroad.'
What are we aiming at? Are we making Progress?
Methods of winning others.
Does the Society of Friends have a distinctive message for the modern world? Have other denominations adopted our message?"

Other questions suggested in connection with different topics were, "Shall we combine with other churches?" "What are we educating for?" "What agencies (for education) do we now have which serve the local meeting?" "Are these adequate?" "What new adventure in friendly relations should New York make?" There was no attempt to take up the questions in order, nor to have a set discussion of any one of them. Rather, like the Queries, they helped to make each turn to self-examination, and humbly to acknowledge how much he and his community fell short of the ideal.

In his address on "Friends in the Seeking World," Alexander C. Purdy asked the question, "Are our meetings offering anything which takes the place of the communion in other religious services?" That query touched the conscience of the group so that two days later almost a whole session was occupied with expressions of the Quaker view of the sacraments and baptism as spiritual realities open to all people, at all times. Realities needing no symbol of bread and wine, but a communion to be partaken of freely by every seeking soul as he feels himself caught up and united with God. The thought was expressed again and again, both in the discussions and in the periods of worship, that there must be closer connection between the individual and God. "Work and worship must be organically one" was another word from Alexander C. Purdy. "True Quakerism would have the individual frequent the inner shrine of worship and then go out and help others," said Walter C. Woodward. He also asked, "Are our meetings for Worship a source of strength? Do we go to meeting, or do we attend services? There is a world of difference between the two attitudes."

To make time for this helpful discussion the epistles were read in summary and a digest of the reports on the State of Society was presented thus obviating much wearisome reading. A similar digest brought out the salient facts in the reports on Missions, Temperance, Young Friends Activities and other standing committees. The reports are to be printed in full in the minutes for reference.

Much interesting information regarding membership, amounts of money given for church purposes, proportional giving, and other statistics was presented in the form of charts which hung around the Meetinghouse where Friends could examine them at their leisure. One chart in particular aroused attention because it represented the largest, but intangible, assets of the Yearly Meeting. It read:

Unchartable Assets

Affiliations a. Other Yearly Meetings
b. Other Denominations
Reputation Goodwill Confidence
Historical Background
Oakwood School Friendships
Individual Concerned Friends
Organized Effort Loyalty
GOD

So Emmet W. Gulley not only charted the "unchartable," but coined a new word to express his meaning. It is hoped that these charts will be exhibited in each Quarterly Meeting.

On Saturday afternoon, Friends turned from the strain of three sessions a day, with committees in between, to wholesome recreation. A steamboat was chartered and the whole Yearly Meeting took a boat ride on beautiful Lake George. The fresh wind blew away all cobwebs from Friends' minds, though it made it difficult for some to retain their hats. Then too, the long afternoon in the open air must have made trouble for the ladies providing the Oakwood Old Scholars Banquet that evening for their guests came with rousing big appetites. In the evening, Abram S. Underhill talked of his "Friendly Travels in the Far South," telling of his visits to Friends Meetings in South Africa, Tasmania, and New Zealand, and unconsciously setting the keynote for the meeting for Worship the next day with that word "friendly."

During the Yearly Meeting the subject of reading received a good deal of attention. Almost every one of those making addresses recommended one or more books on his particular subject, or if he failed to do so, some one would ask for titles of books on that subject. The Book and Tract Committee had a table in the hall well supplied with the latest Friends literature and other religious books, and some especially attractive to children. Between sessions there was always a crowd around this table and few were able to resist buying at least one book, to take home with them something of the inspiration of Yearly Meeting. One meeting reported that every family in the meeting subscribed to THE AMERICAN FRIEND.

The Temperance Committee brought in a graphic report in the shape of a large chart showing how Prohibition was working in the opinion of representative men in each Quaker community in the Yearly Meeting. Most of the bankers and men in a similar position felt that Prohibition was helping their town.

Delegates, with their respective alternates, were chosen as follows to represent New York Yearly Meeting at the sessions of the Five Years Meeting in October:

DELEGATES	ALTERNATES
Abram S. Underhill	S. Edgar Nicholson
L. Hollingsworth Wood	Arlando Marine
John I. Lane	Harriett T. Lane
William J. Reagan	Emmett W. Gulley
Elizabeth L. Hazard	William C. Taber
William Simkin	Katherine Minard
Ruth E. Craig	Carolena M. Wood
Jesse A. Stanfield	Levinus K. Painter
George H. Wood	Grace W. Shepard

The relations of the meetings on Ministry and Oversight with the Evangelistic and Pastoral Committees received much attention. Two interesting experiments in cooperation were reported. In one case the meeting on Ministry and Oversight and the Evangelistic Committee held occasional joint meetings, and the Evangelistic Committee planned to report regularly to the Ministry and Oversight; in the other case the Ministry and Oversight and the Pastoral Committee met together. The Yearly Meeting felt that each of the subordinate meetings should be left free to work out its own solution of the interlocking fields of action of these committees. The meetings were encouraged to continue their experiments remembering that the spiritual growth of a

community is more important than methods employed in fostering that growth.

Peace was brought vividly before the meeting as Thomas Q. Harrison fired the young people with something of his own fervent longing for a world of brotherhood. He appealed to them to be willing to suffer, but not to hate. "To walk close enough to Jesus to see the glory of the Cross as well as the suffering of the Cross."

What story future Yearly Meetings will have to tell depends on the young people now growing up, for many of the loved leaders of previous years have been called to their eternal home. The new generation will of necessity walk in their own paths but if they "walk close enough to Jesus" in that spirit of worship which was manifest at this Yearly Meeting we need not fear for the future. E. W. T.

READ WHAT THE MONTHLY STATEMENT SHOWS

Once each month a report is prepared in the Foreign Board office showing the receipts. For the past three months the figures are as follows:

April	$2,074.18
May	6,175.86
June	7,482.54

These figures are encouraging from two standpoints. First, they show a monthly increase. This indicates that more Friends are expressing their determination to support their missionary work. Second, they show with one exception a marked increase over the same three months for the past three years. This upward trend is most heartening and may indicate a turn in the tide of missionary giving.

But good as these figures are, they must be improved. The Foreign Board needs a monthly income of $8,737.42 in order to do the work committed to it by the church. A generous increase in giving until the end of the year will prevent deficits and curtailment abroad.

Two Yearly Meetings—Iowa and New England—have definitely instructed their treasurers to pay one-twelfth of their United Budget allotment each month. In case borrowing is necessary, it will be done by the Yearly Meeting treasurer and not by the Boards. This is a courageous and revolutionary procedure. But it is fundamentally sound. These Yearly Meetings realize that when they accept their allotments and notify the Boards to that effect, they have assumed a financial obligation that is morally binding and they propose to honestly meet their obligations.

One other Yearly Meeting is almost on this same basis and several Quarterly Meetings in another Yearly Meeting pay one-twelfth of their share each month.

This is the season when Yearly Meetings are being held. Friends gather from their homes to do unitedly the business of the church. Why should not this be the year when all other Yearly Meetings will determine to follow the splendid example set by Iowa and New England. Courage, consecration and cooperation in the matter of raising the United Budget on the part of every Yearly Meeting will solve the financial problems of the Boards.

B. W. B.

AN INTERESTING PEEP AT AFRICA FRIENDS

At Yearly Meeting time visiting Friends are usually asked to sit on the platform where they may be seen by the assembled multitude. Edna Hill Chilson has gathered together a group of Africa Friends whom she would like to introduce to American Friends. We cannot see them in bodily form but we can learn of their activities and spirit. Here are the letters of introduction.

Joseph Ngaira is the native pastor of Malava meeting. He and his wife, Mary Mwaitsi, are two of the strongest native workers. They have been Christians for years and have been real missionaries, leaving their own people and homes to come into this new field among strangers. In the early days back in 1915 and even later, their food was often scarce and friends were few. Wild pigs and bush bucks ate their gardens. They stood by the work, however, and helped in winning a way into the hearts of these people and bringing them the gospel. Today they are the recognized leaders here and their lives and homes are a blessing to all. They have a family of six children and are trying to bring them up to love God and to be obedient in the home—a thing seldom seen among the natives. It keeps Joseph Ngaira busy attempting to clothe and feed this big family, but none are lazy and they have food from their gardens and banana grove. Their older son, Benjamin, is in the school at Kaimosi. The Mission has opened a school for lads in connection with the Normal School.

Joseph Ngaira lives his profession and preaches fearlessly. He is a true child of God and knows and loves his Bible. He is out now in evangelistic meetings and reports good attendance, and that many of the older people are being won too. Mary Mwaitsi is a devout Bible woman.

Petro Wangage is the recording clerk of the Monthly Meeting. When the work began at Malava, after the world war, Petro was in darkness. He was ignorant and a sinner. Today he is one of the most capable teachers, having passed the government vernacular examination. He is supervisor of all the schools in his district. He speaks a different dialect from the people about Malava and he speaks so very quickly that his mouth seems full of words. But he is a splendid Christian young man and is wielding a great influence for good in the Kakalewa district. His chief is a Mohammedan but for a time went to school to Petro and tried to learn to read the gospels. The Mohammedans, after a time seeing they might lose their chief, brought great pressure to bear upon him and he stopped attending school. While Petro is in a hard place, yet there is a group of young men about him who are loyally standing by him and helping him. Petro's wife is not yet a Christian.

Mary Mugonja is a girl living in an outschool district. She has been a Christian for four or five years and is not afraid to tell of the hope within her. Her father is a true heathen and expected his daughter to follow his demands. When he began to interfere with what concerned her soul, he found that he had a new daughter. She refused to become the wife of a heathen. The father insisted that the offer was too good to refuse. There were too many cattle to lose. She must go. She refused, saying she was a Christian and a school girl and would follow the customs of God's people. The father beat her but she refused to obey him. Finally she appealed to us to protect her. The matter was taken to the chief and Mugonje was allowed to live in peace. Her influence among women and girls is good. She takes many to school and helps in the teaching. The heathen parents dread to see her come to their villages for they know their daughters will be won away and drawn into the school. We had her come to Malava station for several days to work among the women and girls about us. She was wonderfully used and was able to ferret out matters that had baffled us, and brought to light things we knew were in existence but could not prove. She has the gift of a personal worker and lives a consistent life.

Elisha Mwenese is the man who sleeps in meeting. The children like to tease him by taking his books out of his hands and hiding them. Mwenese did not always sleep this way. He had a severe illness and has been thus afflicted. He has a splendid wife, Ruth Chumba, and two children. He is kind and thoughtful. When asked one day if Mwenese was kind to Ruth, a Christian woman replied, "Oh yes, if he is away from home and is given meat or something good, he will not eat it alone, but takes it home to share with Ruth." Sure proof to a native mind!

John Mutsami is another who has endeared himself to the church. We can see him grow in grace. He is a slower student but has passed the vernacular examination. His work as a teacher is splendid and his Christian life is a wonderful inspiration. He has had sorrow. All of his children have died. His wife was rebellious.

John gave a heart-searching message at Malava one Sunday morning about love in the home. He used his own experience as an example. He told how he once thought that to act as if he were a big man and cross would make his wife fear him and obey him. He found, however, that this course failed and it was only love that won her. He said that until the last child died, she had always been ill tempered and had wailed according to native custom, but when the last baby died she was different and had become tenderhearted and willing for God's will to be done and is now endeavoring to follow Jesus. What a blessed testimony and how John has been kept! He is kind and thoughtful and a blessing to all.

California Yearly Meeting Long Time Leaders Honored

The thirty-third annual session of California Yearly Meeting which closed June 28, centered very largely around two men, Harry R. Keates and Levi Gregory, who this year retire from active service. Levi Gregory, 78 years old, 60 years a Christian, 45 years a minister, closes 32 years of service in California Yearly Meeting, the last 22 of which were in one place, Oakland, which meeting he founded and has ever since remained as its pastor. This year he gives place to a younger man and is trying to reconcile himself to a life of at least semi-retirement. His successor is J. Arthur Wollam. Harry R. Keates is featured above with a few very close associates who have supported him in his eight years as General Superintendent of California Yearly Meeting. He, too, has resigned this year and is trying to face the period of retirement with equanimity. (His shoes have so far proven so large that no one has been found to fill them. To show the appreciation of the Yearly Meeting a retiring honorarium was granted him by a unanimous vote.) He is 81 and has served the Friends Church in many Yearly Meetings and in various capacities for 40 years. Not all his "Executive Committee" are here shown for some could not be reached. Allen U. Tomlinson is the efficient Presiding Clerk of the Yearly Meeting; L. M. Green is Chairman of the Permanent Board; Charles F. Bruce of the Peace, Legislation and Social Service Board; D. R. Marling of the Mission Board; Charles S. White the Missionary Superintendent, and E. L. Gregory, Chairman of the Board of Religious Education. Frank W. Dell has no official position this year, but has, until this year been the Chairman of the Evangelistic and Church Extension Board. The new chairman, Harley M. Moore could not be found at the time the picture was taken and Frank Dell was asked to represent that Board in the picture. Absalom Rosenberger, Chairman of the Board of Benevolences was likewise not on deck and Fred Gavitte, President of the Christian Endeavor may have been hiding behind the stuff like Saul, for he is of similar stature. Archie Reynolds, Yearly Meeting Treasurer, and Walter F. Dexter, President of the College also had invitations to appear.

This has been a great Yearly Meeting: great in the loving harmony which prevailed with increasing power at every session, in the constructive nature of the actions taken in the transaction of the business, in the special excellence of the varied programs and in the large attendance which steadily increased with each day of the meeting.

All but one of the representatives named were present the very first session, in itself an excellent omen. The visiting ministers were Orestes A. Winslow and Albion M. Gibson from Kansas and Jesse I. Phillips from Indiana, while Zimri Ellis, an elder from Oregon was also present with a minute.

The following were named delegates to the Five Years Meeting, the first nomination being turned down because all but one were ministers: Allen U. Tomlinson, Walter F. Dexter, Etta Fisher, Harley M. Moore, Jessie N. Haworth, David E. Henley, Willard O. Trueblood, Charles S. White, Esek Perry, Rowland White, with the following alternates: Matilda Haworth, Mabel Roberts, Grace White, Lindley A. Wells, Archie G. Reynolds, and Leonard S. Phelps.

A resolution, offered last Yearly Meeting and laid over for one year for final action, passed unanimously and without comment, as follows: "As a remedial measure to alleviate the widespread unrest throughout the Five Years Meeting, California Yearly Meeting recommends that steps be taken at the Five Years Meeting in 1927 to insure that all official salaried appointments, such as General Secretary, Editor of THE AMERICAN FRIEND, Secretary of the Board of Foreign Missions and Secretary of the Board of Home Missions, be finally made in the face of the delegate body of the Five Years Meeting. We believe this to be a necessary step not only in promoting sympathetic official relationship between the Five Years Meeting and each separate Yearly Meeting, but in order to make it possible for our official appointees themselves to render satisfactory service." This resolution originated by unanimous action of our delegates to the Five Years Meeting last year.

Memorials were read during the meeting for the following Friends who have passed on during the year: Alvah Haworth, Evaline J. Cook, Myra S. Kinley, and Ezekiel S. Cox.

A most interesting action of the meeting was the reception and public reading of a communication from the Yearly Meeting at Fifteenth and Race Streets, Philadelphia, and the drafting and sending of a reply. Owing to the lack of any authoritative definition as to what an epistle is, there may be some doubt in the minds of Friends about the reply that was sent. It was very clearly brought out in the discussion that all Friends were in sympathy with an acknowledgment of the communication, but that said response would not be considered an "epistle" in the same sense as other epistles to other regularly recognized sister Yearly Meetings. The wording of the reply drafted was very satisfactory to Friends.

California Yearly Meeting is very young, only thirty-two, and this was the thirty-third

A GROUP OF "WEIGHTY" CALIFORNIA FRIENDS

Front row, left to right—Levi Gregory, Harry R. Keates, Allen U. Tomlinson, L. M. Green. Back row, left to right—Charles F. Bruce, Frank W. Dell, D. R. Marling, Charles S. White, Ernest L. Gregory.

session, yet it was not considered too early by one far-sighted Friend to make suitable arrangements now for the careful preservation of documents in connection with each Monthly and Quarterly Meeting. Accordingly the trustees were ordered to take such steps as were necessary to this end. It will be no surprise to many Friends in other Yearly Meetings to learn that the concerned Friend was Willard O. Trueblood, now pastor of Whittier Meeting.

Two presidents were memorialized, our own Calvin Coolidge at his summer White House in Dakota expressing our approbation of his many actions in connection with world peace and reduction of armaments, and President Calles in Mexico, telling of our sympathy upon the recent death of his wife in this country and expressing a hope for continued peace between our countries.

California has added two new terms to her organization this year. The Yearly Meeting Executive Committee is now the Executive Council to avoid conflict with executive committees of the various boards, and we have a Superintendent of Child Study and Parent Education, Mattie Gregg. This action followed a recommendation from Whittier Quarterly Meeting.

The departmental sessions this year were of unusual interest, and the programs very varied. The Christian Endeavor, College and Missionary Boards used their own products as speakers, much to the delight and approval of Friends. An intermediate boy and girl gave speeches telling of their belief in the Christian Endeavor movement and what it had done for them. A graduate from the college, class of '27, made a fine manly talk as to a student's impressions of the college and faculty which was helpful and illuminating. At the missionary sessions many missionaries, past and present, at home or abroad, gave convincing demonstrations of the work being done under that Board. The Mexican work being carried on in Whittier and surrounding points was, perhaps, of greatest interest, although the thirtieth birthday of the Alaska mission ran it very close. The Church Extension, W. M. S., and Peace departments followed the common custom of bringing in outside speakers, and their choices this year seemed particularly felicitous. Friends in attendance will long remember Veda Bateman the lively Indian missionary who dressed in the native costume right before the audience in about two minutes, told the heart-gripping story of "Uncle John," and made the quiet Quakers say "Amen" in approved Methodist style. Dr. Larkin and Dr. Ryland representing Church Federations made excellent addresses and Harley M. Moore, the new Chairman of the Evangelistic and Church Extension Board was "favored" to say some very fine things during the Yearly Meeting. Some of them are worth quoting! Dealing with the cause of unrest in many meetings he said, "It is no use lauding our peace principles if we cannot behave ourselves at home." "Some Friends pastors have tried to do as other pastors do, take the reins and drive the thing. There is nothing on earth harder to drive than a Friends Meeting." "No church has a right to call a pastor and give him a salary that they know he cannot live on. No minister has a right to accept a compensation that he knows he cannot live on. There may be some exceptions but this is the general rule." At the Peace, Legislation and Social Service Board's session, as might easily be understood from the title of the Board, there were a number of speakers representing a variety of subjects. The secretary of the Lord's Day Alliance was there, the former and present chairmen of the National Prohibition Party were there, also the superintendent of the Anti-Saloon League, but the greatest speech was made by a Friends minister, Clarence Case, who is on the faculty of the University of Southern California, and satisfactorily enough the topic was "Creating the International Mind," which was handled to the complete satisfaction of Friends.

The subject of Ministerial Relief was handled in the same way as last year, namely: the recommendation that each monthly meeting send in a sum equal to 20 cents per member for the year. In addition the pastors pledged themselves to push this matter better than last year and memorialized the Five Years Meeting asking them to inaugurate some sort of a mutual fund to which the pastors could with justice be asked to contribute a certain proportion of their income.

California, as a state, appears to value the strenuous work of the pastors for a recent state law places all pastors or other employees of any church under the compulsory State Industrial Accident Commission and many meetings are wrestling with the problem of this additional demand.

A very significant action of the meeting was the unanimously adopted resolution of the Finance Commission seeking to readjust the background of the budget system in order to leave latitude for the individual preferences of Friends. Statements from the chairman, Archie G. Reynolds, will probably make this more easily understood by Friends. He said that the object of the resolution was a sincere desire to meet the difficulty which arises when Friends, with their ideals of individual freedom of conscience in giving money where they feel God leads, try to work through the ordinary budget system which prevails in most churches. He felt, keenly, that the Finance Commission was the servant of the church, not its dictator, and was intensely desirous of ascertaining the wishes of the church itself, which consists of the rank and file of its believers. The resolution permits all monthly meetings to include in the budget and in their reports, not only the amount of money which they are willing to place in a budget fund to be administered in the usual way—so much for the General Fund and the balance in a ratio of six to four between the missionary and evangelistic board respectively—but also all of those other gifts which are specified for some other purpose. Thus, for instance, a monthly meeting which is raising $500 for the budget and $1000 in specified sums for special purposes would report these in detail and be credited with $1500 instead of $500, which is manifestly the correct thing to do.

The evening meetings were very interesting, but were not quite so well attended as some years. Many Friends have objected to outside speakers in other years as it was contended that we had as great speakers inside as out, but the facts have before been shown, as was again demonstrated this year, that Friends do not support home speakers by attendance in large numbers.

The two best attending evenings were those at which a banquet was served, which again speaks volumes for Friendly human nature! The Church Extension banquet under the auspices of the Men's Extension Movement was held Tuesday and a large sum of money was raised to start off the work at Fresno where it is hoped that a new church can be started this year, the Board's aim being "One New Church Each Year." Frank Dell was the speaker upon this occasion, as he was on two other evenings, and his addresses left nothing to be desired. The development of his independent evangelistic work has progressed to such a point that many doors are opening to him in outside fields, first of all in large Methodist and other churches and now into community fields where he is arranging to handle large city campaigns. Friends are proud to have him among their ministers, even though he is no longer in active pastoral work among our own ranks. The other speakers for the evening were John S. Kimber and Carl S. Miller, during the week, while Dr. Dexter had the last service of the meeting Sunday night. The morning sermon on Sunday was preached by Tilman Hobson. Visiting ministers and some local pastors were used for the 8 o'clock devotional services and the devotional periods at the opening of the morning and afternoon sessions.

JOSEPH S. FOX.

ACCEPTING THE DIVINE PLAN

The maxim of the late Prince Albert of England was: "Find out the plan of God in your generation; and then beware lest you cross that plan, or fail to find your own place in it." Pastor Monod of Paris said: "Our work is but a segment in the great sphere of God's eternal work and, if we have eyes to see, we may read in that portion of his work which belongs to us, our name and the date of the present year." Constantine, when marking out the bounds of Constantinople, being told that the city would never fill out such a vast area, replied, "I am following Him who is leading me." The secret of the greatest success in life is in accepting the plan of God when the Spirit calls and maintaining perfect obedience to his will.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHAT IS YOUR JUDGMENT?

Editor THE AMERICAN FRIEND:

The American Peace Award has asked the Peace Association of Friends in America to attempt to secure from a number of members of our denomination, representing Friends as widely as possible, an answer to the general question: Should the United States omit from treaties with foreign nations the clause exempting questions affecting "vital interests, independence or national honor?"

The following list of questions is hereby submitted with the request that concerned Friends send a reply for publication at as early a date as may be conveniently possible.

1. In the negotiation of treaties by the United States with foreign powers do you favor the omission of the clause exempting questions affecting "vital interests, independence or national honor?"

2. Do you favor the omission of any restrictive clause whatever?

3. If you favor the insertion of some form of restrictive clause, please state the form you would approve.

4. Any other questions or remarks on the general question raised above.

Replies should be sent to me at 615 National Road, West, Richmond, Indiana, as promptly as may be possible after the questions involved have been considered carefully. Information regarding the use of this clause in treaties in the past, together with brief discussions by eminent statesmen, may be secured upon request by writing to the American Peace Award, 565 Fifth Avenue, New York City. ALLEN D. HOLE.

THREE NOTABLE ARTICLES

Editor THE AMERICAN FRIEND:

Three articles which have appeared in recent numbers of THE AMERICAN FRIEND have appealed to me, as dealing with questions of such vital importance, and set forth in such a clear and forceful manner as to deserve much more than a single reading, or mere passing notice. I refer to them in the order in which they have appeared: in the issue of June 2nd by Harvey Jones, "The Evangelistic Emphasis," and by John W. Dorland, "A Plea for Democratic Standards;" of June 9th, by Tom A. Sykes, "The Minister as a Prophet." Believing that in these three letters, are set before us three of the most important subjects, and most vital to the future growth and prosperity of the church, I wish to express my appreciation, and endorsement of them, through THE AMERICAN FRIEND, and also call the special attention of all to these letters, lest they might have been overlooked by some.

Oskaloosa, Iowa. J. M. LEMMON.

COMMENDS "WORLD NEWS AND DISCUSSION"

Editor THE AMERICAN FRIEND:

The new department, "World News and Discussion," is to be most highly commended from every standpoint. There is no greater need than for people everywhere to know more about world events, especially from an unbiased standpoint, and with the facts stated truthfully. I find that Friends are in as much need of this as anyone else, and therefore congratulate you upon accepting the offer of John O'H. Harte and his auspicious beginning.

The first-hand reports from various countries in *The Friend* are of value to me personally, also, because of my special interest in a foreign correspondence column which I furnish for a farm paper in this state, to try to do my small share in bringing the truth and a better understanding between all peoples to folks who would not otherwise see such facts.

Several of thy first-page editorials have been notably fine, as that of the June 16th, and 9th.

L. HEDWIG BRUHN.

3125 East 24th Street,
Minneapolis, Minn.

A PLEA FOR NEW HYMNS

Editor THE AMERICAN FRIEND:

One of the most wonderful words in the English language is the word "adventure." It pictures a person going where others wait the courage to go and doing what others dare not do. Does not this picture the saints? Are not the saints the greatest adventurers of us all?

It is strange that we do not find this wonderful word "adventure" in our hymns. It is a word that would fit into many of our hymn tunes. It would be just as easy to sing "What joyful adventures have they who the Saviour obey," as it is to sing "How firm a foundation have they." And if hymns are to help us to be saints we should surely sing hymns of adventure.

Can we doubt that Jesus would have sung hymns of adventure if he had them? The Sermon on the Mount pictures men brave enough to do what others dare not do. "Blessed are the peace makers...Blessed are ye when men shall revile you and persecute you and say all manner of evil against you, for my sake. Rejoice and be exceeding glad for so persecuted they the prophets." Yet who can imagine Jesus asking those who heard him, to sing, after the beatitudes, at the close of the Sermon on the Mount, "Onward Christian soldiers, Marching as to war?"

In the hope that after seeing what may be done, many people will be moved to write hymns of Christian adventure, the following has been written to be sung to the tune of Onward Christian Soldiers:

I.

Would you be a Christian?
Have you strength to dare
Climbing with a high heart
Up a gleaming stair—
Up the steeps of service
Where the saints have trod?
You can find adventure
If you walk with God.

CHORUS

Dare to be a Christian
Venture every day.
Dare to follow Jesus,
Where He leads the way.

II.

Caution is no motto
For a Christian here
When so many millions
Suffer needless fear.
Go ye forth with Jesus,
Let Him lead the way.
Go, adventure bravely,
Venture forth today.

CHORUS

III.

Venture as He ventured
Talking with the crowd,
Help them, love them, win them,
With their sorrows bowed.
Love is all the armour
That a Christian needs.
Courage too and kindness
Go where Jesus leads.

CHORUS

IV.

Be a fearless leader
In the cause of good.
Never fear the hazards.
Think of brotherhood.
Visit men in prison
And on beds of pain.
Give to all who hunger,
Looking for no gain.

CHORUS

V.

Shall we rest in comfort
Safe while others fall,
Though we know the Master
Bids us help them all?
Follow in His footsteps,
Seeking every day
For a new adventure.
Love will find a way.

CHORUS

VI.

Do not start tomorrow.
Start adventure here.
Start it now by loving,
Counting all men dear.
Study how to help men
Hopeless though they seem.
Make your life a venture
Not an idle dream.

CHORUS

EDWARD THOMAS.

316 W. 93d St., New York City.

(Copyright 1927 by Edward Thomas.)

QUAKERDOM · AT · LARGE

Whittier College conferred the degree of Doctor of Divinity on Willard O. Trueblood, pastor of First Friends Church, Whittier, California, on Commencement day. He is a graduate from Earlham College and has done considerable graduate work at Toronto University, Ontario. The Friends Meetings at Poughkeepsie, N. Y., at Toronto, Ontario, and at Indianapolis, Indiana, have also been under his care as pastor, and his many friends will rejoice with him and his family over this new honor bestowed upon him.

Carroll H. Kenworthy, a graduate of Earlham College who served the Corinth Meeting, Virginia, as minister during the summer of 1925, sailed from Seattle, Washington, for Tokyo, Japan, June 6. He spent one year in Hartford Theological Seminary and one year in the School of International Relations of Columbia University, receiving his Master's Degree from that institution last month. While in Japan, he will be a member of the reportorial staff of the *Japan Advertiser*. His primary purpose, however, is to study the life and institutions of Japan. He is the son of Murray S. Kenworthy, Washington, D. C.

Gilbert MacMaster, who is so keenly interested in the development of the new Yearly Meeting of Friends in Germany, and has written articles on the work of the American Friends Service Committee in Germany, suggests in a recent letter that they would greatly appreciate receiving some old Quaker prints, such as "Penn and the Indians," or "The Quaker Wedding," or prints of well-known Quakers. He says, "We have nice friendly offices, but the only Quaker picture that we have in them is a beautiful etching of Elizabeth Fry. Is it possible to put this latter wish before the Friends who might have such pictures lying around in their homes unused, and who would care to send them to us?"

"Ours is to be a home for Friends who want to rest from the cares of life a little while," writes Melissa Stanley Fellow who, with her husband Henry C., is enjoying their little cabin of three rooms with bath, electric lights and other conveniences at "Fellows Nest, Mount Pisgah, Skyline Drive, Bella Vista, Arkansas." The Lodge is the largest summer resort in the Ozarks of Northwest Arkansas, and belongs to the Linebarger Brothers of Quaker descent, related to the Pearsons and Newlins of Bloomingdale, Indiana. Henry Coffin Fellow writing to the home folks at Wichita, Kansas, in *The Plaindealer*, which heads his article, "Lucky Fellow!" says that the mountain roads wind in and out with sharp turns and dizzy heights to our "Nest" 1300 feet above the sea level. Tall whispering oaks flank our cottage that with the cooing doves, mocking birds and the mysterious silence make melodious the hours of the night time. Over six hundred summer homes on the mountain sides look down upon a beautiful lake.

NEWS OF OUR MEETINGS

The Christian Endeavor of Miami, Okla., gave a banquet in honor of their parents June 9. Two long tables were decorated with beautiful gladioli, dahlias, and sweet peas from the flower garden of the pastor, D. S. Pickett. Between courses a program of short pithy talks and instrumental music was given. The parents were justly proud of the splendid way the whole affair was managed by the young people. Thirty-three guests were served. On the evening of June 26, they gave a song service in which the authorship and incidents connected with each hymn sung were given. The young folks composed the choir and had entire charge under direction of the pastor counsellor, Sadie N. Pickett.

Children's Day was observed at the Gate Friends church, Gate, Okla., Sunday morning, June 26. A most interesting program was given by the Primary, Junior, and Intermediate grades to a large audience. There is a growing interest in the Sunday-school with a gradual increase in attendance. During the past year, a basement has been completed which gives added room and makes possible higher efficiency. Modern equipment will be added thus making it possible for the school to raise the standards of class work.

For more than eighty years the Friends meeting at Raysville, Indiana, have worshipped in the old meetinghouse east of the town but as the old building is in poor repair it was decided to build new in the town and a new church building with basement and Sunday-school rooms is nearly completed. The last service in the old building will be on July 17, and it is expected to dedicate the new building, August 14. Friends feel that a new era of service will open to them in the new location.

The Honey Creek and Chester Church Vacation Bible School conducted for two weeks in Honey Creek Church, Iowa, closed June 17 with an enrollment of 95 and an average attendance of 80. Honey Creek and Chester are open country churches, so naturally there was a transportation problem in connection with the school. This was solved by the use of a public school bus, the pastor's Ford and cars volunteered by other interested people. The teachers were Anna Hinshaw, Supt., Lolo Wooten, Lela Clampitt, Anna Clampitt, Lowell Perisho, Mary Marsh, Ethel Maas and Helen Mills. The success of the school is attributed to this splendid group of teachers who volunteered their services and were regular in attendance and always on time. The Primary children enjoyed the frequent visits of Anna Thornton who came with her basket filled with cakes and cookies. A program consisting of work done in the school was given on Sunday following the closing of the school. The people of the two church communities showed their interest in the work being done in the school by filling all the space in the Honey Creek church that was not occupied by the children and also by giving a splendid offering toward the expenses. Appreciation was expressed for the work our colleges are doing in training young people who are capable of putting on a Vacation Bible School whenever the pastors will wake up and give them an opportunity. Penn College, Nebraska Central, Cedar Falls, Ellsworth and Providence Academy were represented on the teaching staff.

Bridgeport Friends Church, Wichita, Kansas, conducted a very successful Daily Vacation Bible School for three weeks, the closing program being given Sunday evening, June 26, to a good audience. The children took much interest in the work and it is felt that this was a wonderful opportunity for them. Four outstanding principles of character were stressed in the school this year: Worship, Love, Obedience and Service.

E. Howard Brown, pastor of Union Street Friends Church, Kokomo, Indiana, gave his illustrated lecture on Peace at Hemlock Friends Church on the evening of July 3 to a well filled house. Friends from New Salem and New Hope meetings were present and enjoyed the pictures illustrating very vividly the great contrast between living in peace and the fruits of war and bloodshed. All felt repaid for the effort in going to hear this interesting lecture.

New Salem, Indiana, Friends Church has developed the custom of holding a "Homecoming" every five years and this year they plan to meet in their third quinquennial gathering at the church which is about two miles southwest of Greentown, Indiana, July 31. These occasions have been largely attended, many coming from a distance, former members and old friends and neighbors of long ago. It is being planned to make this year's gathering even more enjoyable and successful than the preceding homecomings. A cordial invitation is extended to all who have ever attended to join again in worship this year. From 9 to 10 a. m. will

be a time for greetings followed by a meeting for worship with a sermon by a Homecomer and a spiritual feast. Dinner and a social hour till 1:30 p. m. when a program will be given including historical talks and reminiscences. If you cannot come send a letter to be read to C. B. A. Wright, chairman of committee on arrangements, Greentown, Indiana.

Herman A. Parker, pastor, at Piney Woods Meeting, in North Carolina Yearly Meeting was recorded a minister of the gospel in January last, as reported by L. W. McFarland, superintendent of evangelistic, pastoral and church extension work.

Jamestown, Ohio, Friends Church, in Wilmington Yearly Meeting, has a Junior Vested Choir of twenty-one voices. They sing in the Sunday evening service and are receiving a number of calls to sing in other meetings.

After eleven years as pastor of the Jamestown, Ohio, Friends Church, Bertha E. Day, closes her work there on September 1, to accept the work as pastor of Georgetown, Illinois, Friends Meeting. Any pastor feeling a concern to consider this vacancy may write to Mrs. W. W. Barnett, Jamestown, Ohio.

DOWN EAST, ETC.

(Continued from page 468)

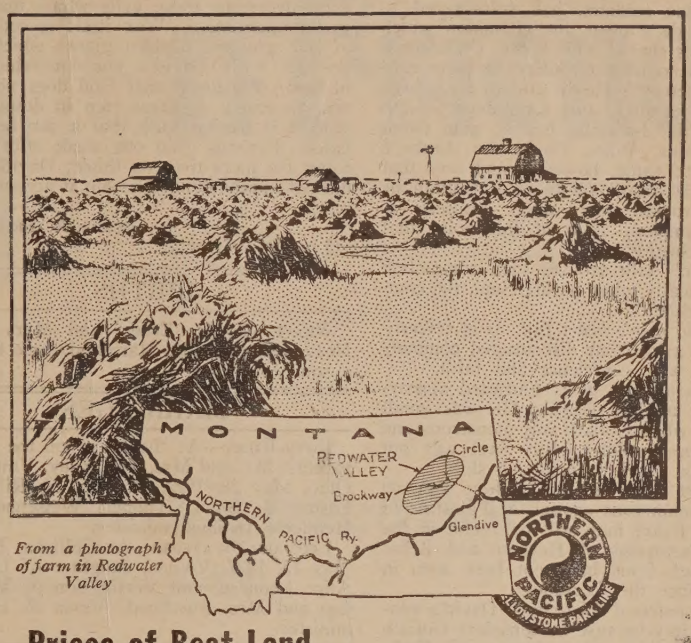
sense the growing feeling of responsibility in the Yearly Meeting for the united work of the church. The area of interest on the part of New York Friends is manifestly being steadily widened. As evidence of this, the Yearly Meeting, while not going quite so far as to obligate itself by instructing its treasurer to borrow if necessary to make the monthly proportionate contributions to the united work, did pass a minute of instruction to the local meetings, encouraging them to make regular remittances. This general result is due quite largely, no doubt, to the fine type of younger, well-trained leadership of the Yearly Meeting headed by Emmett W. Gulley, Field Secretary; not entirely, however, for there are not wanting older Friends who are under the burden of this concern.

At Glens Falls as at Haverford, we again sensed the enjoyment of new Friendly contacts. Among these was the meeting and hearing of Tom Harrison. We had heard much of his effectiveness as an ardent spirit and an able speaker in behalf of peace and if we needed any further assurance of his ability in this regard, we had ample demonstration of it. Getting up to speak near the close of a long evening session when people are languid with fatigue and uncomfortable in the heat is not an auspicious time on which to make an impression; yet under just such circumstances Tom Harrison arose and without any tricks of oratory, but by the very force of his personality and the earnestness of his concern, soon had his audience fairly tingling with enthusiasm for the crusade for peace which he set forth. That's what we call oratory—eloquence on fire in other words; and such eloquence is born only of a great passion such as possesses the soul of our young Friend.

W. C. W.

The appeal to the constitution is sound and effectual only when the deeper appeal to the intrinsic justice of the law is answered by a living and firm response by the public will.

MILLION ACRES OF RICH MONTANA LAND OPENED BY NEW RAILROAD



From a photograph of farm in Redwater Valley

Prices of Best Land only $10 to $20 an Acre

ONE million acres of rich, low priced land in the great Redwater Valley country of Southeastern Montana will be opened to farmers this year by a new branch line of the Northern Pacific Railway, running 63 miles from Glendive.

Here the Northern Pacific will sell direct to farmers a half million acres at prices ranging from only $10 to $20 an acre, with 20 years to pay. Taxes are extremely low. Special advantages are available to neighbors and colonies desiring to settle together.

Mixed farming is successful throughout this area. Corn has increased by hundreds of thousands of acres in the last few years in Southeastern Montana. Hog production has grown rapidly. All classes of livestock are raised. The dairy industry is getting a good start.

Communities already are established. Churches have been built. Schools are open. Rapid development will come with the new railroad. Markets will be closer. More farmers will come in. Land values will increase.

The Northern Pacific Railway will help farmers in getting started right. Settlers are wanted who seek a real chance for themselves and their families. The Northern Pacific will send a representative to talk the matter over, if desired. Investigate this opportunity. Let us send you booklets, prices and easy payment plan. All sent free.

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St. Paul, Minn. Drawer 139

Without obligation on my part please send all information about Redwater Valley Country.

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Town .....

State .....

INTERNATIONAL SUNDAY SCHOOL LESSON

July 24, 1927

Lesson text: I Samuel 17:31-37; 40-42; 48-51.

The Philistine people appeared first in history about the same time that the Israelites invaded Canaan. The Israelites held the hill country, and the Philistines controlled the plains along the coast. And it was inevitable that sooner or later the two peoples should come into conflict. In the first encounters the Philistines with their greater military skill and development had the advantage. (Judges 10:7, 8). Finally during

the last years of Eli, they completed their conquest of Israel by capturing and carrying off into their own territory Israel's sacred Ark of the Covenant. (I Samuel 4).

The two armies are encamped about ten miles west of Bethlehem. Goliath, one of the Philistine soldiers, has volunteered to meet in single combat any champion which the Israelites should send forth. On account of his tremendous size Goliath is quite confident of victory. (He is said to have been over nine feet tall). For forty days Goliath challenged the Israelites but no man dared encounter him. When David the shepherd lad comes to camp, however, and sees that Israel has no champion to meet Goliath he is much aroused and offers himself as Israel's champion. It is at this point that our lesson begins.

31. David's talk arouses such commotion that he is finally taken before Saul, the commander-in-chief.

32. *Let no man's heart fail.* It is refreshing to find in all that discouraged company one person with confidence and faith.

33. *Thou art not able.* Outward appearances were against David. He was small and young, while Goliath was monstrous and an experienced soldier. But Saul was not reckoning on David's spirit and skill.

34. *There came a lion.* These animals used to be numerous enough in Palestine to be feared. Bears may still be found in the mountain fastnesses of Hermon and Lebanon, although lions have not been seen in Palestine since the Crusades.

36. *Uncircumcised Philistine.* David's contempt is mainly because he considers Goliath a heathen defying the forces of God's people.

37. *Will deliver me.* David makes a play on words here. In the Hebrew instead of "hand" we have "paw." So David in his contempt places Goliath on a level with the beasts of the field which he has slain in guarding his sheep.

40. *Took his staff.* The staff mentioned here is not a shepherd's crook, but is a walking stick which was often used to ward off wild beasts which might attack. *Sling was in his hand.* The sling consisted usually of a leather thong. It was made wider in the middle than at the ends and contained a hollow place in which to set the stone. The slinger grasped the sling by both ends and whirled it in a circle about his head several times, and then hurled the shot by letting go of one end of the sling. Slings were sometimes used both in warfare and hunting. (II Chron. 26:14, and Job 41:28).

50. *So David prevailed.* Goliath's trust had been in himself, in fact he had not expected to find much opposition in the fair youth. But he could not see David's zeal and faith in Jehovah, nor expect the speed and accuracy which these would lend to his skill.

51. *Cut off his head.* Goliath was probably only stunned by the stone. David makes his victory complete however by taking the giant's life with his own monstrous sword. *They fled.* According to the terms of the combat (verse 9) the losers were to become the servants of the winners.

AN UNCONQUERABLE FAITH

David's slaying of Goliath does not shock us as much as if the two belonged to the twentieth century, because we realize that both are children of their time. God had not yet revealed to men that he really does not delight in having men kill each other, even in war. Allowing for the fact that David did not understand God as well as we do now in Jesus, still we must admire David's simple and unconquerable faith in him. It had roused his indignation to discover that the army of God's people had been defied so insolently. He had the indomitable faith that "If God be for us, who can be against us?" (Romans 8:31). The battle was practically won before he had even begun, because he believed he was on God's side and that God was with him. We need today just such implicit and conquering faith, not indeed to slay men, but to meet and successfully overcome those evils which make our world unchristian. War itself is today one of our greatest modern giants which must be met with David's unconquerable faith in God. We know that God does not wish war to exist. A great step in doing away with it is having faith that it can be eliminated. Perhaps even our weak efforts may count for more than we think; David's sling did not appear dangerous but it accomplished much.

GEORGE A. SELLECK.

Lincoln, Virginia.

BIRTHS

NEAVE—To R. Ernest and Mary I. H. Neave, Hughesville, Maryland, June 8, 1927, a son, Allen Jay.

MARRIAGES

BOYD-RILEY—At the home of the bride's parents, Mr. and Mrs. Ben Riley, Van Wert, Ohio, May 28, 1927, Dorothy M. Riley and Lester M. Boyd. Thomas Weisenborn, of Hemlock, Indiana, minister.

LEONARD-SWAFFORD—At Cullison, Kansas, May 15, 1927, Vienna, daughter of Lee and Alice Leonard, and Verlin, son of M. Lindon and Mrs. Swafford. Versa R. Harvey, minister.

DEATHS

JONES—At her home in Russiaville, Indiana, June 20, 1927, Lydia Hobson Jones, daughter of Elihu and Margaret Hobson, in her 77th year. Born near New London, Indiana, a lifelong member of Friends, she became the wife of Dougan C. Jones and the mother of Alfred E., William L., M. Alice Jones and Edna Payne.

STRATTON—At Winona, Ohio, May 17, 1927, Isaac Stratton, son of Mark and Mary Stratton, in his 73rd year. Born near Winona, he was converted in young manhood and was recorded a minister of the gospel in 1880. Early in his ministry he spent two winters in Ontario in evangelistic work, and for more than forty years was a faithful pastor, serving nine particular meetings during that time. He married Sarah B. Haldeman who was his companion in service until her death in 1921. Later he married Ida M. Liber, who survives him. Interment at East Goshen, Ohio.

WETHERALD—At the home of his brother Herbert, the Wetherald homestead, near Fenwick, Ontario, June 1, 1927, Samuel John, eldest son of William and Jemima Wetherald, in his 76th year. A life-long member of Friends, he was for many years associated with the Great Northern Railroad at St. Paul, Minn. Interment in the family plot in Friends cemetery at Pelham.

MAPLE SYRUP

Pure Vermont Maple Syrup absolutely guaranteed, $2.00 per gallon in lots of ten gallons or more. $2.25 in smaller lots. O. H. Young, Starksboro, Vt.

AN OPPORTUNITY

Buy a home in sunny California, near Citrus Heights Friends Church, where your Christian service is needed in a growing community, and where city advantages are enjoyed in the midst of country attractions. Terms adaptable. Apply at once to Friends who desire to move to be near Whittier College. Route A, Box 156, Fair Oaks, Calif.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for Worship at 11 a. m. and 7:30 p. m. C. E. at 6:30 p. m. Midweek prayer meeting on Wednesday evening at 7:30. Friends visiting Southern California will receive a home-like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

BOSTON, MASS.

During the months of July and August the Friends Headquarters, Room 105, 14 Beacon St. will be open from 10 A. M. to 4 P. M. five days in the week. Friends visiting the city are asked to call. Phone Bowdoin 1924 R.

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